



THE JOURNAL OF THE MOSCOW PATRIARCHATE

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16



**THE ORTHODOX PRINCE ST. YAROPOLK,
BAPTIZED PYOTR († 1086)**

20th century icon

Prince St. Yaropolk was the son of the Grand Prince Iziaslav Yaroslavich of Kiev (1054-1073; 1077-1078). After his father's death he became the Prince of Vladimir Volynsk (1078). He was twice dethroned by the sons of his cousin who laid claims to his apanage. While enduring trials and offenses from his kin, the Orthodox Prince St. Yaropolk always avoided vengeance and bloodshed. While returning to his capital in 1086, he was perfideously murdered, thus ending his life like the Holy Passion-Bearers, Orthodox Princes Sts. Boris and Gleb. He was buried at the Kiev Monastery of St. Demetrios, in the St. Peter Church the construction of which had been started on his orders.

The feast day of the Orthodox Prince St. Yaropolk is November 22/December 5

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Decisions of the Holy Synod

At its session on August 29, 1986, the Holy Synod, chaired by the PATRIARCH, HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Exarchate of Central and South America.

RESOLVED: that Father Anatoliy Egorov, staff member of the Department of External Church Relations, be placed at the disposal of His Grace Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, for pastoral service.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

ALEKSIY, Metropolitan of Leningrad and Novgorod, Chancellor of the Moscow Patriarchate

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

LEONTIY, Archbishop of Simferopol and the Crimea

ANATOLIY, Bishop of Ufa and Sterlitamak

VALENTIN, Bishop of Tambov and Michurinsk

At its session on September 16, 1986, the Holy Synod, chaired by the PATRIARCH,

HEARD: the following petition addressed to His Holiness the Patriarch and the Holy Synod by His Eminence Metropolitan Aleksey of Leningrad and Novgorod of September 16 of this year:

"In view of my appointment to the Leningrad See, a post which includes, besides the responsibility for the guidance of the Metropolitanate entrusted to me, the direct administration, in the capacity of the diocesan archpastor, of the Leningrad theological schools (the Academy, Seminary, precentorial courses and the faculty for foreign students), and also my duties as Head of the Leningrad Branch of the Department of External Church Relations, and bearing in mind that I was reelected to the post of the CEC President at its 9th General Assembly in Scotland (September 4-12 of this year) which will necessitate several trips abroad annually to attend the meetings of the CEC governing and other working bodies, I beg Your Holiness and the Holy Synod to relieve me of the duties of Chairman of the Education Committee of the Holy Synod and of Chairman of the Executive Commission on the Restoration and Construction of the St. Daniel Monastery since both these posts involve prolonged stays in Moscow away from the diocesan affairs in the Leningrad, Tallinn and Novgorod dioceses entrusted to my care."

RESOLVED: that, taking into account his personal request, and considering his extensive responsibilities in the Leningrad Metropolitanate and the Tallinn Diocese, and also his active involvement in the ecumenical activities including those of the Conference of European Churches, His Eminence Metropolitan Aleksey be relieved of his duties of Chairman of the Education Committee of the Holy Synod and Chairman of the Executive Commission on the Restoration and Construction of the St. Daniel Monastery;

that gratitude be expressed to His Eminence Metropolitan Aleksey of Leningrad and Novgorod for his diligent work in the Executive Commission and great contribution to the conduct of restoration and construction work in the St. Daniel Monastery since it was assigned by the Government of the USSR to the Moscow Patriarchate, that is from May 1983 to August 1986;

that the fruitful work over many years be noted of His Eminence Metropolitan Aleksey of Leningrad and Novgorod who has held since 1965 the post of Chairman of the Education Committee of the Holy Synod.

HEARD: a proposal of His Eminence Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, to put His Eminence Metropolitan Aleksey of Leningrad and Novgorod, who is Deputy Chairman of the

mission on the Preparation for and Celebration of the Millennium of the Baptism of Russia, at the head of the Theological Working Group of this Commission.

RESOLVED: (1) that His Eminence Metropolitan Aleksey of Leningrad and Novgorod, Deputy Chairman of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russia, appointed head of the Theological Working Group of the Commission;

(2) that His Eminence Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Mos-

cow Patriarchate, be appointed Chairman of the Executive Commission on the Restoration and Construction of the St. Daniel Monastery and Deputy Chairman of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russia and placed in charge of the Organizational Working Group of the Commission;

(3) that His Eminence Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary be appointed Chairman of the Education Committee of the Holy Synod.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

ALEKSIY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

LEONTIY, Archbishop of Simferopol and the Crimea

ANATOLIY, Bishop of Ufa and Sterlitamak

VALENTIN, Bishop of Tambov and Michurinsk

SERGIY, Metropolitan of Odessa and Kherson, Chancellor of the Moscow Patriarchate

Patriarchal Awards

The following persons have been awarded by the ukases of His Holiness Patriarch PIMEN of Moscow and All Russia:

Metropolitan LEONID of Riga and Latvia was granted the right to wear second panagia in recognition of his service of the Church, on August 20, 1986;

Archbishop FEODOSIY of Astrakhan and Enotaevka was decorated with the Order of St. Sergiy of Radonezh, 2nd Class, on the occasion of his 60th birthday on August 25, 1986;

Metropolitan ALEKSIY of Leningrad and Novgorod was awarded a holy panagia inscribed with a personal dedication on the occasion of the 25th anniversary of his episcopal consecration and administering of the See of Estonia, on September 9, 1986;

Archbishop NIKOLAI of Gorki and Zamoskwas was decorated with the Order of St. Vladimir, 1st Class, on the occasion of the 25th anniversary of his epis-

copal consecration, on September 9, 1986;

Archbishop MIKHAIL of Vologda and Veliki Ustyug was decorated with the Order of St. Sergiy of Radonezh, 1st Class, on the occasion of the 20th anniversary of his episcopal consecration, on September 9, 1986;

Archbishop KIRILL of Smolensk and Vyazma was decorated with the Order of St. Sergiy of Radonezh, 2nd Class, on the occasion of his 40th birthday, on September 9, 1986.

On September 9, 1986, his name-day, His Holiness Patriarch PIMEN of Moscow and All Russia elevated:

Archbishop IRINEI of Vienna and Austria to the dignity of metropolitan on the occasion of the 20th anniversary of episcopal service;

Bishop ALEKSANDR of Dmitrov, Vicar of the Moscow Diocese, Rector of the Moscow Theological Academy and Seminary, to the dignity of archbishop in recognition of his services in administering the Moscow theological schools.

On the Demise of His Beatitude Patriarch JUSTIN of Romania

To His Eminence Metropolitan TEOCTIST of Moldavia and Suceava

Bucharest, Romania

We have learned with deep sorrow of the demise of our beloved brother, His Beatitude Patriarch Justin of Romania. We share the grief of the Romanian Orthodox Sister Church on the loss of Her Primate. We shall forever preserve in our hearts the memory of the outstanding First Bishop, a dedicated champion of Orthodox unity, active participant in the ecumenical movement, a recognized vigorous peacemaker and a great friend of the Russian Orthodox Church. On behalf of the Plenitude of the Russian Orthodox Church and on my own behalf I would like to convey to Your Eminence, hierarchs, clergy and the flock of the Romanian Orthodox Church our heartfelt condolences. We pray for the repose of the soul of the departed in the radiant mansions of the Heavenly King. Going to Bucharest to attend the funeral of His Beatitude Patriarch Justin are Metropolitan Yuvenaliy of Krutitsy and Kolomna, member of the Holy Synod, and Archpriest Nikolai Dzichkovsky, Dean of our Church Podvo-rye in Sofia.

With brotherly love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

August 1, 1986

To His Eminence Metropolitan TEOCTIST of Moldavia and Suceava

Sharing in my heart the sorrow of the Romanian Orthodox Sister Church on the demise of Her Primate, His Beatitude Patriarch Justin, I would like to convey to Your Eminence and in your person to the orphaned Plenitude of the Romanian Orthodox Church our profound condolences. We sincerely lament the loss of this outstanding worker for Holy Orthodoxy, prominent ecumenist and zealous champion of durable and just peace. I join you in offering up diligent prayers to the Master of life and death for the blessed repose of the soul of the late Primate of blessed memory.

With brotherly love in Christ,

*Metropolitan FILARET of Minsk and Byelorussia,
Head of the Department of External Church
Relations of the Moscow Patriarchate*



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

AUGUST

August 10 (July 28), the Feast of the molensk Icon of the Mother of God. On the eve, His Holiness Patriarch Pimen, assisted by Metropolitan Yuveny of Krutitsy and Kolomna, officiated All-Night Vigil in the Dormition Church of the Novodevichy Convent in Moscow.

On **August 19 (6)**, the Feast of the Transfiguration of Our Lord, His Holiness Patriarch Pimen attended Divine Liturgy, and All-Night Vigil on the eve, in the Domestic Chapel of the Vladimir Monastery of the Mother of God at the Patriarchate.

August 28 (15), the Feast of the Dormition of the Most Holy Mother of God. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Dormition Cathedral of the Trinity-St. Sergiy Lavra.

SEPTEMBER

On **September 9 (August 27)**, the Feast of St. Pimen the Great, the name-day of His Holiness, His Holiness the Patriarch attended Divine Liturgy and received Holy Communion in the Domestic Chapel of St. Philaretos the Merciful in the Patriarchal Chambers of the Trinity-St. Sergiy Lavra.

Speech Delivered by His Holiness Patriarch PIMEN at the Reception on His Name-Day

Trinity-St. Sergiy Lavra, September 9, 1986

Your Holiness, Patriarch German of Serbia, beloved brother in the Lord, God-wise archpastors, fathers and brothers,
Deeply esteemed Konstantin Mikhailovich,
Dear guests,

First of all I want to thank our Lord and Saviour Whose good will it was for us to gather at the Trinity-St. Sergiy Lavra and glorify and praise in prayer the memory of the humble and pious ascetic St. Pimen the Great, my heavenly patron and intercessor with God.

With love and gratitude I turn to you, Your Holiness Patriarch German, for travelling to the Lavra of St. Sergiy, our holy father, on the day sacred for me. On behalf of the Plenitude of our Russian Orthodox Church I cordially greet Your Holiness and your honourable companions, and thank you for your holy prayers and words of greeting and good wishes which have touched me so deeply. With your presence in our midst you have enhanced our spiritual joy and adorned the feast.

The visit of Your Holiness to the Russian Orthodox Church testifies to the indissolubility of the traditional ties of fraternal love in Christ between us and is the pledge of consolidating the old and firm bonds between the Serbian and Russian Orthodox Churches.

Wholeheartedly greeting Your Holiness beloved in the Lord, I address with gratitude the venerable archpastors, pastors and all those who have prayed in the holy churches of the Trinity-St. Sergiy Lavra on the feast of my heavenly patron, as well as those who have honoured me with their presence at this festal meal.

I am very grateful to the highly esteemed Konstantin Mikhailovich who has come to this reception and warmly congratulated me.

I turn with thanks to Their Eminences Metropolitan Sergiy and Metropolitan Yuvenaliy for their greetings and congratulations as well as to all who have expressed their good wishes to me.

On this memorable day I thank cordially the members of the Holy Synod, the venerable hierarchs, pastors, monks and nuns, and all the labourers in the vineyards of Christ, for their assistance and zealous labours for the glory of the Holy Church and the welfare of our beloved Motherland.

Offering praise and thanks to God glorified and worshipped in the Trinity for His great mercies shed abundantly upon the Russian Orthodox Church, I witness with deep satisfaction that she is successfully continuing her salvific mission leading her children along the path of faith, hope and love for one another.

Along with her principal task of guiding her children, the Russian Orthodox Church, entrusted to my care through Divine Providence and by the will of the Local Council, pays great attention to her external activities. Everyone knows her ecumenical activities and peacemaking, the active participation of her representatives in various spheres of religious and social life. She contributes greatly to the pan-Christian and international effort to establish unity and peace on our planet. Her representatives take part in many international and religious peace forums. In prayer and deed she supports the peace initiatives of the Soviet state for disarmament, preventing the militarization of outer space, and saving the sacred gift of life from nuclear catastrophe.

Your Holiness, venerable archpastors, beloved fathers, brothers and sisters, dear guests, I thank you once again for honouring me with your presence at this fraternal meal. Allow me to wish you health and prosperity.

May the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with us all!

Name-Day of His Holiness Patriarch PIMEN

The children of the Russian Orthodox Church mark the Feast of St. Pimen the Great, the Heavenly patron of His Holiness Patriarch Pimen of Moscow and All Russia, with special solemnity. In every church fervent prayers are offered up to the Lord Almighty to bestow, through the intercession of St. Pimen the Great, abundant gifts and spiritual and physical vigour on the First Bishop of Moscow for the good of the Russian Orthodox Church, the whole Orthodox world and our Motherland.

His Holiness Patriarch Pimen spent his name-day at the Trinity-St. Sergiy Lavra, a place particularly dear to him.

On the eve of the feast, All-Night Vigil was conducted at the Lavra's Dormition Cathedral by Metropolitans Sergiy of Odessa and Khereson, Yuvenaliy of Krutitsy and Kolomna, and Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Archbishops Vladimir of Krasnodar and Kuban, Serapion of Vladimir and Suzdal, and Maksim of Tula and Belev, and Bishop Sergiy of Solnechnogorsk, assisted by the brethren of the Lavra.

On the feast day, September 9, a delegation

of the Serbian Orthodox Church led by its Primate, Patriarch German of Serbia, Archbishop of Peč, Metropolitan of Belgrade-Karlovci, arrived at the Trinity-St. Sergiy Lavra. His Holiness Patriarch German celebrated Divine Liturgy at the Dormition Cathedral, assisted by the hierarchs who had officiated at All-Night Vigil the day before and by Metropolitans Filaret of Minsk and Byelorussia, Vladislav Dabar Bosnia (Serbian Orthodox Church) Archbishops—Leontiy of Simferopol and the Crimea, Iov of Zaraisk and Mefodiy of Voronezh and Lipetsk; Bishops—Jefrem of Banja Luka and Vasilije of Zvornik-Tuzla (Serbian Orthodox Church) and Valentin of Tambov and Mchurinsk, and also by the Dean of the Patriarchal Cathedral of the Epiphany, Protopresbyter Matfei Stadnyuk; Archimandrite Gavriil, representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archimandrite Panteleimon, Father Superior of the Moscow St. Daniel Monastery, and many other clerics.

On his name-day, His Holiness Patriarch Pimen attended Divine Liturgy celebrated by Archimandrite Aleksiy, Father Superior of

Trinity-St. Sergiy Lavra, and received Holy Communion in the Domestic Chapel of St. Philetos the Merciful, in the Patriarchal Chambers.

In the course of the day, the Primate of the Russian and Serbian Orthodox Churches held a brotherly meeting in the Blue (Synodal) Hall of the Patriarchal Chambers. His Holiness Patriarch Pimen warmly greeted His Holiness Patriarch German and his suite, wishing them a pleasant stay as guests of the Russian Orthodox Church. In his reply, Patriarch German thanked His Holiness Patriarch Pimen for the hearty greeting and hospitality. He announced that the Synod of Bishops of the Serbian Orthodox Church had awarded His Holiness Patriarch Pimen of Moscow and All Russia the Order of St. Sava of Serbia, 1st Class. Patriarch Pimen, he said, was the first to receive this award. Patriarch German also handed His Holiness Patriarch Pimen an icon of the Most Holy Mother of God.

His Holiness Patriarch Pimen expressed his profound gratitude for the high award to Patriarch German and donated a set of panagias to the Primate of the Serbian Church and presented souvenirs to all the members of the delegation.

At 2 p.m., at the Lavra's St. Sergiy Church, His Holiness Patriarch Pimen received felicitations on the occasion of his name-day.

Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, addressed the following words of greeting and heartfelt congratulation to the Patriarch:

Your Holiness, Holy Vladyka, First Bishop of All Father! All of us, your children of the Church, have assembled here, at the Trinity-St. Sergiy Lavra, on the Feast of St. Pimen the Great, our God-bearing Father and Your Heavenly patron, to prayerfully share the joy of today's celebration. Allow me, with your blessing, cordially and filially to congratulate you, Your Holiness, on the radiant day of your patron saint on behalf of the Plenitude of the Russian Orthodox Church—the members of the Holy Synod, the Episcopate, the clergy, the monks and nuns, the staff of the Synodal institutions, the lecturers and students of the theological schools, the entire Russian flock. Your Holiness, receive our unanimous prayerful wishes of sound health, blessed longevity and abundant help of God in your many-sided Primate's service of Our Mother Church, for the good of our beloved Motherland.

Your Holiness! It is fifteen years now since you have been called by Divine Providence to this lofty and responsible Patriarchal service. Fifteen years of your Primatial service have been marked with truly fatherly concern for the good

estate of the Church, and it is impossible in this brief speech of greeting to describe in detail the feat of your Patriarchal service. One can, however, confidently state that it is under the guidance of Your Holiness that the Russian Orthodox Church has further consolidated Her inter-Orthodox and inter-Church prestige, and is now preparing to celebrate the millennium of her historical being, an event of the greatest importance to the whole Christendom.

"Under the wise leadership of Your Holiness our Church tirelessly preaches peace and gives spiritual guidance to Her flock in effectively serving the people and world peace....

"The Russian Orthodox Church wholeheartedly supports the extension by our country of its unilateral moratorium on nuclear tests until January 1, 1987, a step of extraordinary importance aimed at the total annihilation of nuclear weapons. With the blessing of Your Holiness clerics and representatives of the parishes have held stirring meetings to express their full support for the initiatives taken by the Soviet government and urge the US Administration to stop all nuclear tests and join the Soviet moratorium. In Your message to the Moscow flock gathered in the Dormition Church at the Novodevichy Convent Your Holiness wrote: 'The Statement by the Soviet leader has rang out like a mighty bell the toll of which was heard throughout the world, and if the Reagan Administration keeps silent, *the stones would immediately cry out*'. The vigorous effort of Your Holiness in behalf of peace has won broad recognition and is a worthy example to all children of the Church.

"In February of this year, which has been proclaimed the International Year of Peace, the Holy Synod of our Church, chaired by you, adopted a Message 'On War and Peace in a Nuclear Age'. It sets forth the fundamental position of the Russian Orthodox Church on the crucial problem of the present time and expresses Her resolve not to relax Her efforts to establish peace on Earth.

"In this connection, Your Holiness, I must also mention your Open Letter to the President of the United States concerning his responsibility for the destinies of the world, a letter that was approved and supported by many Christian Churches and religious leaders. You point out in it that 'the question of whether we enter the year 2000 of the coming of our Lord Jesus Christ into this world upon a verdant Earth, attesting to the Glory of God, or whether it becomes a scorched and lifeless desert depends on the solution of the problem of nuclear disarmament'. Allow me, Your Holiness, to express our heartfelt gratitude to you

and our support for your endeavours in behalf of world peace.

"Your Holiness! It is a source of profound satisfaction to our Church to have such a First Bishop, and so on your name-day the whole of your God-loving flock of All Russia is fervently praying to the Lord God our Saviour, to His Most Pure Mother, and to Abba Pimen the Great, to preserve Your Holiness in peace safety, honour and welfare, unto length of days, rightly dividing the Word of Christ's Truth!"

As a token of filial devotion Metropolitan Sergiy handed His Holiness an Icon of Lord "The Pantocrator". Then staff members of the various Synodal departments and institutions of the Moscow Patriarchate, representatives of the Moscow clergy and numerous guests approached His Holiness to offer their felicitations and good wishes.

His Holiness Patriarch Pimen was also congratulated by Chairman of the Council for Religious Affairs of the USSR Council of Ministers K. M. Kharchev, and the Council's representative in Moscow, A. S. Plekhanov, both of whom attended the ceremony.

Upon its conclusion His Holiness Patriarch Pimen gave a reception on the occasion of his name-day in the refectory of the cathedral. In the course of the dinner, speeches of greeting were addressed to His Holiness Patriarch Pimen by His Holiness Patriarch German, Metropolitan Yuvenaliy, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, K. M. Kharchev, and others.

At the end of the reception all the participants were presented on behalf of His Holiness Patriarch Pimen with miniature icons of Pimen the Great, gramophone records of hymns and memorial medals. Thereupon the joint choir of the brethren of the Trinity-St. Sergiy Lavra and the Moscow Theological Academy and Seminary, conducted by Archimandrite Maximilian, performed hymns, concluding with the singing of "Many Years" to His Holiness.

May the Lord fortify His Holiness Patriarch Pimen of Moscow and All Russia in His pastoral service for the good of the Holy Church.

Deacon FEODOR SOKOLOV

Address of His Holiness Patriarch PIMEN to the Participants in the Prayer for Peace Held at the Patriarchal Cathedral of the Epiphany

Sunday, October 26, 1986

Reverend archpastors,
Beloved in the Lord fathers, brothers and sisters.

The Lord did a great thing today to gather us here in this holy temple in fulfilment of His behest to *love the truth and peace* (Zech. 8. 19), and to serve the sacred cause of reconciliation (2. Cor. 5. 18) and of establishing peace.

We are holding the Prayer for Peace in connection with the closing of this year which was proclaimed by the United Nations the International Year of Peace. In these days, fervent prayers for peace are being offered all over the world. Such prayers are being said today in Bethlehem, the birth place of the Divine Infant Christ, Whose coming into the world was marked by the Angels' prayer for peace (Lk. 2. 14). Prayer for peace will be conducted tomorrow in Assisi, Italy, where representatives of many Christian Churches, including the Russian Orthodox Church, will assemble.

I call upon you, dear brothers and sisters, at this crucial hour to offer our fervent prayers to the Lord that He might *bless his people with peace* (Ps. 29. 11).

We attach special importance to the prayers for peace in these days when it is necessary to increase the efforts of all who are dedicated to peace and striving for it (1 Pet. 3. 11). The historic opportunity of freeing the Earth completely in the coming decade from annihilating nuclear weapons, offered at the meeting of the leaders of the USSR and the USA at Reykjavik, must not be lost. The constructive and radical

proposals put forward by Mikhail Sergeyevich Gorbachev were aimed at that. We are deeply grieved that the opportunity was lost. And the cause of it is the aspiration of the American side to fill the firmament with lethal space weapons.

This audacious infringement is a glaring contradiction of the commandments of our Lord on love for men (Mt. 22. 39) and the whole creation of God (Gen. 2. 15). In order to prevent this our fervent prayers and dedicated efforts for the cause of peace are necessary.

For the Russian Orthodox Church the present time is especially noteworthy for she is standing on the threshold of her millennium. Filled with centuries-old experience in the service to the cause of peace and true to her duty to *discern the signs of the times* (Mt. 16. 3), our Church testifies to the urgent need to save mankind from nuclear weapons and calls upon the people of God to strive for this end. Any step, any effort in this direction is blessed.

And we, the sons and daughters of our great Motherland, strengthened by the all-powerful help of God, will not waver in our efforts aimed at the all-round development of our country and the establishment of peace without arms and wars.

Let us, beloved, pray with zeal to the Prince of Life, our Lord Jesus Christ, and may He strengthen all those who love peace and *publisheth peace* (Is. 52. 7) and may He bless the diligent efforts for peace of His people.

May He fill us *with all joy and peace in believing, that [we] may abound in hope, through the power of the Holy Ghost* (Rom. 15. 13).

And in this prayerful hope let us now hold our prayer for peace of the whole world.

Prayer for Peace

With less than three months left before the end of 1986, proclaimed by the UN the International Year of Peace, His Holiness Patriarch of Moscow and All Russia called upon the faithful children of the Russian Orthodox Church to offer up a fervent prayer for world peace.

The prayer for peace in the world was conducted in the Patriarchal Cathedral of the Epiphany on October 26, the 18th Sunday after Pentecost, the Feast of the Iberian Icon of the Mother of God which is especially venerated by the Moscow faithful as the guardian of their land.

After the Divine Liturgy, during which His Holiness prayed in the sanctuary, the Patriarch addressed the numerous worshippers (see the text of the address above—*Ed.*) and then conducted a moleben for peace in the whole world. His Holiness was assisted by Metropolitan Sergiy of Odessa and Kherson, Filaret of Lviv and Byelorussia, Yuvenaliy of Krutitsy and Kolomna and Archbishop Iov of Zarskoye, who had concelebrated the Divine Liturgy, as well as by Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Gavriil, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Archpriest Nikolai Vorobyev, Ecumenical Patriarch of the patriarchal cathedral, Archimandrite Feofan, Deputy Head of the Department of External Church Relations, and other clergy.

The congregation fervently prayed unto the Lord for peaceful seasons, temperate weather,

for the eradication of envy, anger and other human vices that breed discord, enmity, disorder and bloodshed. All worshippers supplicated the Lord with one heart and one mouth for the grace of love unfeigned for the world, for a life of peace and virtue, for the deliverance of the Holy Church and all mankind from all affliction, and strife, and from all their enemies, both visible and invisible, for always protecting the faithful with the host of His angels and keeping them in good health and peace unto the length of days.

His Holiness Patriarch Pimen then read the Gospel lesson from St. Matthew (7. 7-11) and said a prayer of fervent supplication. Its words were penetrating and full of daring: "O Master and Lover of mankind, King of all ages and Giver of blessings Who destroys enmities and divisions and gives peace unto the human race, grant this day peace unto all of Thy people. Root into them Thy fear and affirm their love for one another; quench all manner of enmity and strife, remove all discords and temptations.

O Lord our God, grant Thy peace unto the nations of the Earth!

O Lord our God, bless Thy people with peace."

After the moleben "Many Years" was sung and the Patriarch's Choir sang the hymn "Te Deum..."

Present in the cathedral during the moleben were Soviet and foreign correspondents.

Deacon FEODOR SOKOLOV

Metropolitan ALEKSIY of Tallinn and Estonia

Appointed to the See of Leningrad and Novgorod

Metropolitan Aleksi (secular name Aleksei Mikhailovich Ridiger) was born in Tallinn on February 23, 1929. After secondary school, he served as a psalm reader in the Tallinn churches of St. Simeon and then of the Kazan Icon of the Mother of God.

In 1949 he graduated from the Leningrad Theological Seminary and enrolled in the Leningrad Theological Academy. On April 15, 1950, he was ordained deacon in the LTA Church of St. John the Divine. On April 17 of that year he was ordained presbyter in the Leningrad Cathedral of St. Nicholas and the Epiphany and appointed rector of the Church of the Epiphany in the town of Jyhvi, Tallinn Diocese. In 1953 he graduated from the Leningrad Theological Academy with the degree of Candidate of Theology.

In 1957 he was appointed dean of the Dormition Cathedral in Tartu and superintendent dean of the Tartu Church District. In 1958 he was elevated to the rank of archpriest and in 1959 appointed superintendent dean of the Tartu-Vilyandi Deanery.

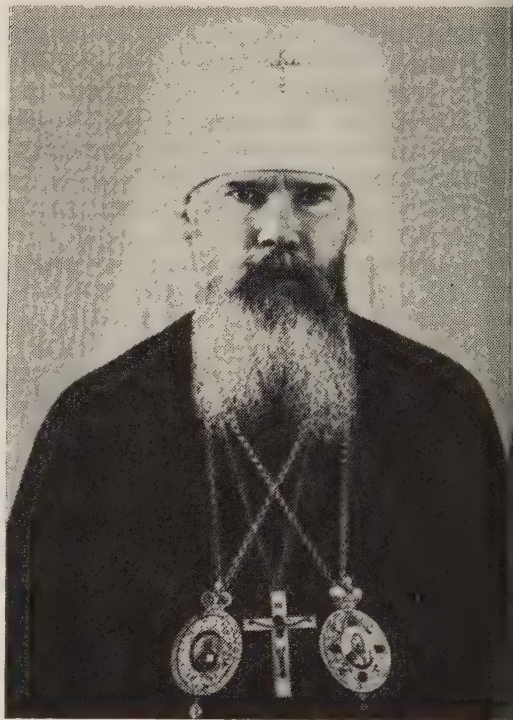
On March 3, 1961, he took monastic vows in the Trinity Cathedral of the Trinity-St. Sergiy Lavra. Later that year His Holiness Patriarch Aleksi and the Holy Synod appointed Hieromonk Aleksi Bishop of Tallinn and Estonia and made administrator a.i. of the Riga Diocese. On August 23, 1961, he was raised to the dignity of archimandrite in the Dormition Church of the Moscow Novodevichy Convent. On September 2, 1961, Archimandrite Aleksi was nominated Bishop of Tallinn and Estonia in the St. Aleksandr Nevsky Cathedral in Tallinn, with his episcopal consecration in the same cathedral following on September 3.

On November 14 of that year, Bishop Aleksi was appointed deputy head of the Department of External Church Relations of the Moscow Patriarchate.

In 1964, he was elevated to the dignity of archbishop by an ukaze of His Holiness Patriarch Aleksi. By the decision of the Holy Synod of December 22, 1964, he was appointed chancellor of the Moscow Patriarchate and made a permanent member of the Holy Synod of the Russian Orthodox Church.

From 1965 to 1986 he held the post of chairman of the Education Committee of the Holy Synod. From 1963 to 1979 he was a member of the Holy Synod Commission on Christian Unity and Inter-Church Relations.

By the ukaze of His Holiness Patriarch Alek-



siy of February 25, 1968, he was elevated to the dignity of metropolitan. In 1970 he was placed in charge of the Pensions Committee of the Moscow Patriarchate.

In 1971, His Holiness Patriarch Pimen conferred upon him the right to wear the second panagia in recognition of his diligent work in connection with the holding of the 1971 Local Council of the Russian Orthodox Church.

In 1967, he was elected honorary member of the Leningrad and in 1968 of the Moscow theological academies. In 1979 he was elected honorary member of the Crete Orthodox Academy (Greece). In 1982, the Council of the John Amos Comenius Theological Faculty in Prague conferred upon him an honorary degree of Doctor of Theology *honoris causa*. In 1981 the Council of the Leningrad Theological Academy conferred upon him the degree of Doctor of Theology for his work "Essays on the History of Orthodoxy in Estonia".

Since 1980, Metropolitan Aleksi has been Deputy Chairman of the Commission of the Holy Synod of the Russian Orthodox Church on the Preparation for and Celebration of the Millennium of the Baptism of Russ. From 1980 to 1986 he was Chairman of the Organizational Working Group of the Commission. Since 1986 he has been heading the Theologic

Group of the Commission. On May 25, 1983 he was appointed by His Holiness Patriarch Pimen Chairman of the Commission in Charge of the Restoration and Construction of the Moscow Monastery of St. Daniel, the new administrative centre of the Russian Orthodox Church.

Metropolitan Aleksiy is actively involved in the ecumenical movement. He represented the Russian Orthodox Church at the 3rd Assembly of the World Council of Churches in New Delhi (1961); was a member of the WCC Central Committee from 1961 to 1968, and President of the 1966 World Conference on Church and Society in Geneva; from 1964 to 1968 he was a member of the WCC Faith and Order Commission and has presided over many theological conversations. At the present time he is President of the Conference of European Churches. From 1971 he has been Vice-Chairman of the CEC Presidium and Advisory Committee. Since 1972 he has been a member of the Joint Committee of the CEC and the Council of the European Bishops' Conferences of the Roman Catholic Church. Metropolitan Aleksiy had initiated and is the chairman of seminars conducted by the Churches of the Soviet Union belonging to the CEC and Churches maintaining fraternal cooperation with that organization.

Metropolitan Aleksiy is taking an active part in the peacemaking of the Russian Orthodox Church and in the work of Soviet public organizations. Since 1963 he has been member of the Board of the Soviet Peace Fund, since 1975—member of the "Rodina" Soviet Society Board, and since 1980—Vice-President of the Soviet-Indian Society. In 1977, Metropolitan Aleksiy participated in the World Conference: Religious Workers for Lasting Peace, Disarma-

ment and Just Relations Among Nations", and in 1982 he was a guest of honour at the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" held in Moscow. Over these years Metropolitan Aleksiy has also taken part in a whole number of other peace conferences in this and other countries. Since 1983 he has been a member of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace.

During the years of his episcopal service Metropolitan Aleksiy has visited a number of countries and has been the guest of many Local Orthodox Churches. He attended the First Pan-Orthodox Conference on Rhodes (1961) and twice led pilgrim groups to the Holy Land and the Holy Mount Athos.

The ecclesiastical, ecumenical, patriotic and peacemaking activities of Metropolitan Aleksiy have merited many awards, including orders, medals and citations. He has been decorated with the Order of Friendship of Nations (1979) by the Soviet government and with the highest awards of the Russian Orthodox Church and of the Local Orthodox Churches of Alexandria, Antioch, Jerusalem, Georgia, Bulgaria, Hellas, and Czechoslovakia.

The Soviet Peace Fund and the Soviet Peace Committee have conferred upon Metropolitan Aleksiy their medals and honorary citations.

By the ukaze of His Holiness Patriarch Pimen and the Holy Synod of July 29, 1986, Metropolitan Aleksiy of Tallinn and Estonia was appointed to the See of Leningrad and Novgorod and made a permanent member of the Holy Synod, being placed in charge of the Tallinn Diocese and relieved of his post of chancellor of the Moscow Patriarchate.

Metropolitan SERGIY of Odessa and Kherson Appointed Chancellor of the Moscow Patriarchate

Metropolitan Sergiy of Odessa and Kherson (secular name—Sergei Vasilievich Petrov) was born on October 5, 1924, in Krasnodar in a worker's family. He finished secondary school in 1942. On April 15, 1943, he was professed and, on the following day, was ordained hieromonk by Bishop Iosif of Taganrog to serve in the St. Catherine Cathedral in the city of Krasnodar. In 1947, he finished the Moscow Theological Seminary and in 1951, graduated from the Moscow Theological Academy with the degree of Candidate of Theology for his thesis "St. Aleksiy, the Metropolitan of Moscow, a church hierarch and statesman".

On June 24, 1951, he was ordained hieromonk in Moscow by Archbishop Makariy of Mozhaisk.

Later that year he was appointed by a decision of the Holy Synod Education Committee, approved by His Holiness Patriarch Aleksiy, to the post of helper to the assistant rector and lecturer of the Saratov Theological Seminary. From 1952 to 1958 he fulfilled his obedience in the Orel Diocese (Voronezh Diocese after reorganization) as cleric and later as dean of the Ascension Cathedral in the town of Eletsk and superintendent dean of the Eletsk Church District.

From March 10, 1985, Hieromonk Sergiy served as lecturer and helper to the assistant rector of the Odessa Theological Seminary. Later that year he was appointed assistant rector of the seminary and elevated to the rank of hegumen.



In 1959, he was appointed rector of the Odessa Theological Seminary and elevated to the rank of archimandrite.

On March 13, 1960, Archimandrite Sergiy was consecrated Bishop of Belgorod-Dnestrovsky in the Trinity-St. Sergiy Lavra and appointed vicar of the Odessa Diocese while retaining the post of the OTS rector.

From 1961 to 1963 Bishop Sergiy administered the See of Voronezh and Lipetsk. From October 1963 he was the Archbishop of Minsk and Byelorussia and from May 25, 1965, of Odessa and Kherson, administrator a.i. of the Lugansk (now Voroshilovgrad) Diocese.

On June 25, 1970, by a decision of the Holy Synod Archbishop Sergiy was made member of the Preparatory Commission for the Local Council of the Russian Orthodox Church for electing the Patriarch. In the autumn of that year he was appointed secretary of the preparatory commission. On June 18, 1971 he was elevated to the dignity of metropolitan by His Holiness Patriarch Pimen of Moscow and All Russia in recognition of his labours in preparation for the Local Council.

In 1977 he was granted the right to wear two panagias.

Metropolitan Sergiy is the Holy Archimandrite of the Odessa Monastery of the Dormition, being also in charge of the Odessa Theological Seminary, the Convent of the Nativity of the Blessed Virgin (of St. Michael) and of the Alexandrian Metochion in Odessa.

Metropolitan Sergiy of Odessa and Kherson

has fulfilled many missions of the supreme authority of our Church abroad and went on pilgrimages to the holy shrines on Mount Athos and in the Holy Land.

In 1977, he was a participant in the World Conference: "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations" and in 1982 attended the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophes" which were held in Moscow. From August 1968 he has been a permanent member of the Odessa Regional Peace Committee.

For his ecclesiastico-patriotic, ecumenical and peacemaking activities Metropolitan Sergiy has received many distinguished church, government and public awards. He is decorated with the orders of the Russian Orthodox Church and of the Alexandrian, Antiochene, Jerusalem, Georgian, Bulgarian and Greek Orthodox Churches. On October 5, 1981, on his 60th birthday, Metropolitan Sergiy was awarded the gold medal and honorary citation of the Presidium of the Supreme Soviet of the Ukrainian SSR. He was also awarded the jubilee medal and diploma of the World Peace Council, an honorary citation of the Soviet Peace Committee, the medal of honour of the Soviet Peace Fund and the honorary medal and citation of Ukrainian Republican Peace Committee. The Ukrainian Society for the Preservation of Historical and Cultural Monuments presented him its medal and honorary citation. Metropolitan Sergiy has also been awarded honorary citations by the Odessa, Kherson, Voroshilovgrad and Donetsk Regional Peace Committees.

Articles by Metropolitan Sergiy were published in *The Journal of the Moscow Patriarchate*, *Pravoslavny Visnik* (Orthodox Herald) and in the *Stimme der Orthodoxie* journals.

Metropolitan Sergiy of Odessa and Kherson is an honorary member of the Moscow Theological Academy. The Academic Council conferred upon him the Degree of Magister of Theology for his work "History of the Voronezh Diocese from Its Establishment to the Present Time".

By the decision of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod of July 29, 1986, Metropolitan Sergiy of Odessa and Kherson was appointed Chancellor of the Moscow Patriarchate and a permanent member of the Holy Synod; and by that of September 16, 1986, Chairman of the Executive Commission on the Restoration and Construction of the St. Daniel Monastery, and Deputy Chairman of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russia, and put in charge of the Organizational Working Group of the Commission.

INTERNATIONAL STUDY CHURCH CONFERENCE DEVOTED TO THE MILLENNIUM OF THE BAPTISM OF RUSS

Kiev, July 21-28, 1986

An International Study Church Conference devoted to the Millennium of the Baptism of Russ was held with the blessing of His Holiness Patriarch Pimen in Kiev in July of this year. More than fifty scholars from seventeen countries attended.

On July 21, before the opening of the conference, a moleben was conducted at St. Vladimir Cathedral by Metropolitan Filaret of Lvov and Galich, Patriarchal Exarch to the Ukraine, assisted by clerics, participants in and guests of the conference. Praying in the sanctuary were Metropolitans—Filaret of Minsk and Byelorussia and Vladimir of Rostov and Novocherkassk; Archbishops—Leontiy of Simbirsk and the Crimea, Pitirim of Volokolamsk, Antony of Chernigov and Nezhin, and Nikanor of Ivano-Frankovsk and Kolomyia; Bishop Antony of Pereiaslav-Khmelnytsky. Before the moleben **Metropolitan Filaret of Lvov and Galich** made an address.

The conference, he said, was very representative. The adoption of Christianity by Russian Prince St. Vladimir had not merely inaugurated the historical existence of our Church, but was vastly important in the history of the people. "The papers that will be presented at the conference," Metropolitan Filaret said, "should prepare the theoretical basis for the celebration of the Millennium of the Baptism of Russ. We are praying to God to enlighten our minds and hearts so that the task the conference is to perform might help strengthen the sisterly bonds between the Churches and contribute to friendship between nations and the consolidation of peace on earth."

The conference opened at the hall of the House "Lybed" at 7 p.m. In his opening paper conference chairman, Metropolitan Filaret of Lvov and Galich, described the part the Russian Orthodox Church played in the formation and development of statehood in Russia. He pointed out that Christianity and the Church provided the spiritual basis for the union of the numerous Slavonic and Finno-Ugric tribes. Prince Vladimir had gathered under his power on a vast territory to form a single state. He stressed the Church's positive role in ending intestine strife among the tribes and expanding and consolidating the ties between Kievan Russia and other European peoples, the Church's contribution to developing

the country's economy and the part she played in forming the people's culture.

Special attention should be devoted to studying the spiritual ideals of Early Russia, the speaker continued. Through the activity of the Church they were enriched with the characteristic features of Orthodoxy: holiness, asceticism, humility, compassion and love, sacrificial abnegation, and eschatological faith in a just City of God resplendent with beauty. The world outlook of our ancestors, Metropolitan Filaret emphasized, was not a philosophical teaching known to some and unknown to others. It penetrated the flesh and blood of the people and was handed down from generation to generation in the people's faith and conscience.

Church Tradition, Metropolitan Filaret went on to say, attributes the first preaching of the Gospel to the 1st century A. D., linking it with the missionary activities of Apostle St. Andrew the First-Called. The labours of Sts. Cyril and Methodius, Equal to the Apostles, resulted in a further spread of Christianity among the Eastern Slavs. Christian Churches first appeared in Russia during the reign of the Kievan princes Askold and Dir and became numerous under Princess St. Olga, Equal to the Apostles.

Taking issues with the assertion of some Church historians that Prince Vladimir's motives in adopting Christianity were mostly of a political, cultural and social nature, Metropolitan Filaret stressed that the key factor was the inner conversion of the enlightener of Russia, a point on which there is complete unanimity among the authors close in time to that historic event.

The present conference, the Metropolitan said, is concerned with the study of the past, but we engage in this study for the sake of the present and the future. That is why our conference cannot fail to deal with some of the vital issues of this day and age, paramount among which is the problem of preserving peace and life on Earth. The celebration of the Millennium of the Baptism of Russia must help to foster the ideas of peace, freedom, brotherhood, love and mutual understanding among nations. We hope that the conference will contribute to the strengthening of fraternal relations between the Christian Churches, of international friendship and of world peace.

In conclusion Metropolitan Filaret wished the conference participants success in their deliberations.

Thereupon **Metropolitan Filaret of Minsk and Byelorussia**, Head of the Department of External Church Relations of the Moscow Patriarchate, read out a message of greetings from His Holiness Patriarch Pimen to the Kiev conference, in which His Holiness described this scholarly forum as a major event in the activity of our Church in preparation for the approaching millennial jubilee, expressing His gratitude to all the representatives of Orthodox and non-Orthodox Churches and religious associations who were helping the Russian Church to prepare for the jubilee festivities, and all the conference participants for their research into the early period of Christianity in Russia and the subsequent history of the Russian Church.

The Head of the Publishing Department of the Moscow Patriarchate, **Archbishop Pitirim of Volokolamsk**, spoke about the extensive and multi-faceted work of the Department. The emphasis at present was on illuminating the thousand-year history of the Russian Orthodox Church. "We summarise the historical experience of our Church over the many centuries of its existence," Archbishop Pitirim said, "so that our studies might, by means of the printed word, serve as many people as possible."

In conclusion he wished success to the conference and handed copies of the recently published books on the Trinity-St. Sergiy Lavra and the Moscow Theological Academy to Metropolitan Filaret of Kiev and Galich.

During the six days of its deliberations, the conference heard and discussed forty papers on a wide range of questions relating to the past and present of the Russian Orthodox Church. In the course of the comprehensive debate, light was thrown on individual aspects of the problems discussed, and fresh problems arose. All this was proof that the international scientific forum was both necessary and useful.

The many problems discussed can be grouped around four themes that are fundamental to the history of the Russian Church.

First, there is the subject of Christianity in Russia before the reign of Prince St. Vladimir, Equal to the Apostles. Russian chronicles speak of Apostle St. Andrew the First-Called visiting the site on which Kiev, the centre of the Old Russian state, sprang up later. Reference to this was made, in his introductory paper, by Metropolitan Filaret of Kiev and Galich. The matter was dealt with in detail by **Metropolitan Filaret of Minsk and Byelorussia** in his paper "The Establishment of Christianity in Russia". On the basis of the latest historical



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, addressing a congregation during a moleben before the opening of the conference

and archaeological research he concluded "the stay of Apostle St. Andrew the First-Called in our Motherland is "a real historic event testified to by ancient written sources confirmed by the findings of archaeology, preserved over many centuries in people's memory and finally recorded on the pages of the Chronicle by St. Nestor". Apostle St. Andrew preaching in the territory of today's Ukraine and the Black Sea area was indirectly confirmed by **Archpriest Prof. Viorel Ionitza** of Romania in his paper "Missionary Activities of St. Andrew the Apostle in Scythia Minor (Dobrudja)".

Speakers at the conference devoted considerable attention to the enlightening mission of Sts. Cyril and Methodius, Equal to the Apostles, among the Slavonic peoples and the way by which the two saints' heritage reached the Russian land. In this context it was stressed that the leading part in the Christianization of Russia was played by Byzantium and Bulgaria. The theme was discussed in detail in the papers "The Church of Constantinople as a Factor of Unity for the Russians Christianized by Her" by **Prof. Theodoros Zissis** (Greece) and "The Bulgarian Contribution to the Christianization Process Among the Russians, and the Upsurge of the Church Culture of the

evan Russ" by **Prof. Dr. Todor Sabev** (Bulgaria) and "Preconditions for the Spread of Bulgarian Literature to Kievan Russ and the First Steps in That Direction in the 10th-12th Centuries" by the **Staurophorous Holy Oikonomos Prof. Nikolai Shivarov** (Bulgaria). These papers caused a lively discussion about the intercourse of the cultures and traditions of different peoples.

The papers "Historical Relations Between the Armenian Apostolic Church and the Russian Orthodox Church" by **Father Yusic Lasarian** (USSR) and "Spiritual Links Between Georgia and Russia" by **G. I. Tsintsadze** (USSR) summarized the contribution by the Armenian and Georgian Churches to the dissemination of Christianity and Christian culture among the Eastern Slavs. The Romanians' ecclesiastical ties with the city of Kiev was the subject of the paper presented by **Archpriest Prof. Mircea Curariu** (Romania). **Archpriest Prof. Pavel Štěpán** (Czechoslovakia) pointed out in his paper, "The Relationship Between the Czech Church and the Slavonic and Russian Spiritual Traditions in the Early Period of the History of the Russian Church", that the Cyrillic-Methodian heritage is known in Kievan Russ several decades before its official baptism, thanks to its contacts with Moravia. In his paper "Missionary Work of Sts. Cyril and Methodius in Poland and the Continuation of Their Mission Among the Khazars" **Archpriest Dr. Serafim Zeleznyavitch** (Poland) traced these contacts via Polish cities in which the traditions of the Holy brothers were also dominant at the time. There was closely reasoned criticism of theories asserting the priority role of Western missionaries in the rise and development of Christianity in Russ. That problem was dealt with in detail, especially by **I. F. Oksiyuk** (USSR) in his paper "The First Centuries of Christianity in Russia and the Latin West". There had been attempts to spread the Latin Christian tradition in Russ both before and after the baptism, but, he argued, all of them failed.

The conference concerned itself closely with the very concept of "Russ" in modern historical science. A paper on the subject was presented by **Prof. A. G. Kuzmin** (USSR). He analyzed the relevant factual material introduced by Soviet and foreign historians and archaeologists in recent years and drew the conclusion that it was essential to overcome obsolete conceptions that took shape several decades ago in this country concerning the formative period of the Russian people and the rise of statehood in the lands of the Eastern Slavs. The speaker examined in detail the ethnonym "Russ".

The second complex of questions discussed

by the conference related to the Baptism of Russ under Prince St. Vladimir and the initial period of the history of the Russian Church. **Metropolitan Filaret of Minsk and Byelorussia** in his paper "The Time and Circumstances of the Baptism of Orthodox Prince St. Vladimir and the Land of Russia", and **Archpriest Lev Lebedev** in his paper "On Authenticity of the Chronicle's Evidence About the Time and Place of the Baptism of Prince St. Vladimir and the Kievans" thoroughly examined the relevant sources that have reached us, and corroborated the established view on this matter held by ecclesiastical historians in this country.

Prof. Theodoros Zissis, in his paper mentioned above, attempted to prove that the Constantinople Patriarchate and the Primates of the Russian Church appointed by Constantinople played the leading part in maintaining the unity of Old Russ. However, many of the arguments adduced were seen to be questionable. Speakers in the ensuing debate, while admitting the positive influence of Constantinople as the centre of Universal Orthodoxy in preserving the unity of the Russian Church and the Russian state, criticized those propositions in the paper which exaggerated that influence.

The papers "The Baptism of Russ and the Formation of the Russian Orthodox Church" by **Archpriest Prof. Ioann Belevtsev** (USSR), and "The Baptism of Russ and the Foreign Policy of the Old Russian State" by **Deacon Igor Ekonomtsev** (USSR) contained a profound objective analysis of the contribution made by the Russian Orthodox Church to the development of the state in Russ and the cultural advancement of the Russian people, and positively assessed the role of the Church in consolidating the foreign-policy position of Old Russ and altering its orientation towards closer relations with Christian peoples, above all with Byzantium.

The work of the Russian Church to spread the Christian teaching among other peoples was the third important subject discussed in considerable detail by the conference. Here the paper by **Hieromonk Innokentiy Pavlov** (USSR) "Missionary Activities of the Russian Orthodox Church" should be mentioned. The enlightenment of the North of the European part of this country, of Siberia and of the Far East, and the preaching of Christianity in China, Japan, the Aleutian Islands and Alaska were part of the missionary work of the Russian Orthodox Church, begun practically right after the Baptism of Russ in 988.

Archpriest Prof. Dmitry Grigorieff (USA), in his paper entitled "Metropolitan Innokentiy: the Prophetic Missionary (1797-1879)", gave

an account of the missionary and scholarly work of St. Innokentiy, the ascetic preacher who did more for the spread of Orthodoxy in America than anyone else.

The impact of the Russian mission on the cultural life of Japan, above all of the activities of the Archbishop of Japan, St. Nikolai Equal to the Apostles, was the subject of the paper "Japanese Orthodoxy and the Culture of the Meiji Period" by **Father Proclus Jasuo Ushimaru** (Japan).

The contribution of the Russian Orthodox Church to the promotion of peace, liberty, brotherhood, love and mutual understanding of peoples from Prince St. Vladimir to our age constituted a theme in its own right. In one way or another, the theme "The Church and Peacemaking" figured in practically every paper presented at the conference. The fostering of peace both in people's hearts and in relations between people is inseparable from the service of the Russian Orthodox Church for the good of the people since her inception. The work of the Church in helping to overcome princely feuds and bringing about the unity of Russ was the subject of the paper by **Hegumen Makariy** (USSR), entitled "The Participation of the Russian Orthodox Church in the Struggle for Unity and Integrity of the Old Russian State and for Its Liberation from the Tatar-Mongol Yoke".

In a report entitled "The Great Patriotic War and the Russian Orthodox Church. The Peacemaking Activities of the Russian Orthodox Church", **Father Aleksandr Kozha** (USSR) gave a detailed account of the work of the Church for the good of the Motherland and peace in the recent period of history. Speakers at the conference demonstrated the untenability of the assertions by some historians that the Russian Church was passive in the propagation of Christianity among heathen peoples. A high appraisal was given to inter-Church contacts, which have helped to extend the dialogue and cooperation among nations. The subject was dealt with in their papers by the **Rev. Dr. Heinz Joachim Held**, FRG ("New Beginning in the Spirit and Power of the Gospel: On the Question of the Sources of Relations Between the Evangelical Church in Germany and the Russian Orthodox Church After World War II"), by **Prof. Dr. Reinhard Slenczka**, FRG ("Reconciliation of the Peoples Through the Meeting of Churches: Theological Dialogue Between Moscow Patriarchate and the Evangelical Church in Germany Since 1959") and by the **Rev. Hannu Kamppuri**, Finland ("Peace Work of the Russian Orthodox Church and Russian-Finnish Theological Dialogue 1970-1986").



Conference participants and guests visiting the Kiev Convent of the Protecting Veil

Other, more specific problems were touched upon in the context of the four principal topics (see the Communiqué in **JMP**, No. p. 11). **Prof. Pavel Filipi** (ČSSR) concentrated on liturgical Slavonic in his paper, entitled "On the Question of Theology of the Slavonic Mission".

The part played by the Russian Orthodox Church in the struggle of the Slavonic peoples for national liberation was discussed by **Prof. Dr. K. E. Skurat** (USSR), **Archimandrite Kiril** (Bulgaria) and **Docent Dr. Igor Kišš** (ČSSR). **Deacon Andrei Yurchenko** (USSR) dealt with the identification of the *Napisanie o pravde* (Treatise on the True Faith). **Prof. Dr. Fairy von Lilienfeld** (FRG) considered the ancient and medieval missionary tradition reflected in the baptism of Prince St. Vladimir Equal to the Apostles; **Dr. Günter Schulz** (GDR) analyzed the activities of Illarion, the first Russian Metropolitan of Kiev, on the basis of the *Povest vremennykh let* (Tale of Bygone Times)—the chronicles of Nestor. **Monsignor Dr. Albert Rauch** (FRG) set forth the present view of the Roman Catholic Church on the schism of 1054. **Prof. Hans-Dieter Döpmann** (GDR) discussed the ancient Russian mentality on the basis of the *Poucheniy* (Exhortation) of Vladimir Monomakh. **Hieromonk Thomas Spidlik** (Vatican) presented a paper "The Authority of Books with the Russian Monks in Old Times". **Prof. Nikola**

vyatkov Kochev (Bulgaria) gave a comparative review of the writings of Patriarch Pimen of Bulgaria and Russian hagiography of the 16th century. Prof. Heikki Kirkinen (Finland) presented a paper "The Foundation of the Valaam Monastery". Prof. Dr. Tibor Feny (Hungary) discussed the possibility of the "Hungarians" (Magyar nomads) having knowledge of Orthodoxy owing to the missionary work of Sts. Cyril and Methodius. Athanasios Niphon (Lebanon) reviewed the relations between the Russian and Antiochene Orthodox Churches. The abiding significance of the Baptism of Russ was discussed by Prof. D. M. Shakhovskoy (France). Its momentous ecumenical importance was noted, in his speech of greeting, by Metropolitan Dr. Iulios Mar Gregorios of Delhi (India).

Naturally, the conference in Kiev could not cover every problem relating to the millennial history of the Christian Church in Russia, and many of the questions raised need to be worked out in more detail. But there can be no doubt that the conference provided sufficient material to show the historic importance of the Baptism of Russ for this country and world Christian civilization and gave a serious impetus to the further elaboration of questions pertaining to the history of the Russian Orthodox Church. All the papers were imbued with profound respect for her thousand-year history and a sincere interest in promoting ecumenical contacts and cooperation in the service of truth.

Apart from its scientific importance, the Kiev conference was also notable for its public and political impact. This was stressed in the conversation a group of conference participants had at the Ukrainian Republican Peace Committee on July 25 with the writer Boris Oleinik, member of the Committee Presidium, and the writer Yuri Bedzik, Chairman of the Republican Council of the Peace Fund. The meeting was attended by N. A. Kolesnik, Chairman of the Council for Religious Affairs of the Council of Ministers of the Ukrainian SSR. In the course of the warm and friendly conversation, which centred on the struggle for peace, a high appraisal was given of the peace activities of the Russian Orthodox Church and, generally, religious circles in the Soviet Union and the world over.

At the closing session, on Saturday, July 26, a communiqué was adopted which summed up the proceedings and said, in particular, that the conference was held in a friendly atmosphere of openness with free exchange of opinions and the striving to understand each other. Apart from the unity of scientific interests, this atmosphere was greatly enhanced

by the Christian prayerful spirit that marked the proceedings. The conference opened on the Feast of the Kazan Icon of the Mother of God. On that day many of the conference participants attended Divine Liturgy in St. Vladimir Cathedral Church. Also during the days when the conference was held the Russian Orthodox Church celebrated the Feast of St. Antony of Kiev-Pechery Lavra, the founding father of Russian monasticism, and the Feast of Princess St. Olga, Equal to the Apostles. The pressure of work made it impossible for the participants in the conference to attend the services, but a festive atmosphere was, to some extent, reproduced by the singing of troparia for the saints during the joint prayers with which every sitting opened and closed.

In the evening of July 26, the conference participants and guests attended All-Night Vigil in St. Vladimir Cathedral conducted by Metropolitans Filaret of Kiev and Galich, Yuvenaliy of Krutitsy and Kolomna, and Vladimir of Rostov and Novocherkassk. On July 27, the 5th Sunday after Pentecost, participants in the conference attended Divine Liturgy in St. Vladimir Cathedral and in churches of the Convent of the Protecting Veil of the Mother of God and the Convent of the Ascension of the Lord and of St. Florus.

At the closing news conference, held on the same day, Metropolitan Filaret of Kiev and Galich stressed that the Russian Orthodox Church has worked for peace from her inception and has been especially active in this sphere since the end of World War II. In 1952, she organized the first ever inter-religious peace conference. Subsequently many such conferences were held, the most important of these in 1977 and 1982. Metropolitan Filaret drew the attention of his audience to the Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age, pointing out the statement contained in it that any war, and especially nuclear war, was sinful and absolutely impermissible. The Russian Church, he said, wholeheartedly supported the peace initiatives of the Soviet government aimed at the abolition of nuclear weapons by the year 2000.

In reference to the attempts by spokesmen of nationalistic Ukrainian groups abroad to give the celebration of the Millennium of the Baptism of Russ a narrowly nationalistic colouring, Metropolitan Filaret recalled that even under Prince St. Vladimir the newly formed Local Church of Kiev, embracing the dioceses of what is the Ukraine today, incorporated also the dioceses of Novgorod and Rostov in North and Central Russia, and that of Polotsk in Byelorussia.

In view of the growing interest of the international religious community in the Russian Orthodox Church, Western religious politicians seek to take advantage of the forthcoming Millennium of the Baptism of Russia to further their own ends. In particular, the tired thesis concerning the absence of religious freedom in the Soviet Union is being recirculated. In this connection, spokesmen of the "Russian Orthodox Church Outside Russia" maintain that it is impossible to fittingly prepare and celebrate the forthcoming jubilee. Taking issue with these allegations Metropolitan Yuvenaliy of Krutitsy and Kolomna said: "Our conference shows that the Russian Church is calmly preparing for her jubilee. She has set up a very representative commission to work out the details of the festivities. From the start of our preparations we encountered a positive, considerate attitude by the Soviet Government to our needs. One instance of this is the transfer to the Russian Orthodox Church of the Moscow St. Daniel Monastery, in which the main festivities are to take place. Every diocese and every parish will join in the celebration. The Russian Church will observe her jubilee in freedom in her home country."

On July 28, the Feast of Prince St. Vladimir, Equal to the Apostles, the participants in the conference attended Divine Liturgy in St. Vladimir Cathedral Church celebrated by Metropolitans—Filaret of Kiev and Galich, Yuvenaliy of Krutitsy and Kolomna, Nikodim of Lvov and Ternopol, Vladimir of Rostov and Novocherkassk; Archbishops—Leontiy of Simferopol and the Crimea, Antony of Chernigov and Nezhin, Makariy of Ivano-Frankovsk and Kolomyia, Irinei of Kharkov and Bogodukhov; Bishops—Varlaam of Chernovtsy and Bukovina, and Antony of Pereyaslav Khmel'nitsky, assisted by numerous clergy. *Slovo o zakone i blagodati* (Sermon on Law and Grace) by Metropolitan Illarion of Kiev, devoted to Prince St. Vladimir, which was read out by Metropolitan Filaret of Kiev and Galich after the communion verse resounded with fresh force. In his address upon conclusion of the moleben, the Patriarchal Exarch to the Ukraine, His Eminence Filaret, said: "We trust that the Lord, Who created our Church and introduced her into the family of Orthodox Churches, will continue to bless her salvatory activities. Our conference devoted a great deal of attention to the problems of peacemaking. And this is not fortuitous. The Russian Orthodox Church

had been a Church of peace since the beginning of her historical existence..."

Thereupon the congregation was addressed by Dr. Heinz Joachim Held. "We came here," he said, "to take part in a conference that was to inaugurate the festivities for the thousandth anniversary of the Christianization of Russia. We are happy to be able to share today in the Feast of Prince St. Vladimir and we thank God for the great blessings He has poured out unto your Church over the past millennium." Dr. Held expressed the desire to cooperate with the Russian Church in the name of charity and peace.

The conference closed on that same day. It is deeply symbolic that a conference devoted to the Millennium of the Baptism of Russia should have ended in joint prayers on the Feast of the Baptist of Russia, Prince St. Vladimir Equal to the Apostles, in the cathedral named after him. This emphasized, as it were, the inseparable link between past and present, the unity of the Church Militant and the Church Triumphant, a unity that, during the joint prayers by members of different Churches and religious associations, symbolized, in effect, the unity of all Christians in Jesus Christ.

On the closing day of the conference a reception was given for the participants. It was attended by Chairman of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers N. A. Kolesnik and representatives of the Ukrainian Republican Peace Committee and the Republican branch of the Soviet Peace Fund. In his address, Metropolitan Filaret of Kiev and Galich said: "May the celebration of the Millennium of the Baptism of Russia help to promote unity among the Christian Churches and friendship among all peoples of the world. I request our guests to convey greetings from the Russian Orthodox Church to their Churches and communities and bear witness to our devotion to peace and friendship among all peoples".

The conference is over. We hope that the brotherly communion in the spirit of mutual respect and Christian unity between the representatives of different Churches that was a feature of the conference will provide a fresh incentive to the expansion of ecumenical intercourse, leading to greater mutual understanding between the Churches, and will, ultimately, contribute to the establishment of greater mutual understanding between the nations and of lasting peace on Earth.

A. MAKAROV

Prince St. Yaropolk Izyaslavich the Passion-Bearer

The 900th anniversary of the martyrdom of Prince St. Yaropolk Izyaslavich is marked in 1986. St. Yaropolk was one of the first Russian passion-bearers who was victim of a political crime, an innocent sufferer in the strife among the princes which started the process of feudal fragmentation of Russia.

The veneration of Yaropolk as a saint is already mentioned in *The Tale of Bygone Times* (12, p. 136); he is called the blessed in the *Stepennaya kniga* (Degree Book), compiled in the middle of the 16th century (21, p. 177). In the manuscript list of saints of the 17th century, his feast day is November 21 (23, p. 24). E. Golubinsky informs us that at the Pochaev Lavra since 1866 there has been a common feast of the Volyn Saints: Prince Yaropolk, and the bishops of Vladimir-Volynsky — Stefan († 1094) and Amfilokhiy († 1122) (p. 227).

At the end of the last century some scholars expressed the view that Yaropolk and his father, Izyaslav, were converted to Catholicism proceeding from the fact that they maintained close contacts with the Western world. Thus, Levitsky writes about the Catholicism of Izyaslav in connection with the discovery of an inscription on the pallium of St. Wojciech (Adalbert) (41, p. 448), and Z. Budkova on analyzing the *Codex Gertrudianus* (32, p. 273). L. Yanin who did not accept the thesis that Izyaslav was a Catholic maintained the Catholicism of Yaropolk (during his sojourn in the West) (27, pp. 148-150).

To disprove such assertions let us consider the life's path of the holy prince.

Taken account of must be the fact that the schism in 1054 between the Western and Eastern Churches did not denote immediate cessation of all contacts. The final rift between Rome and Byzantium occurred after the conquest of Constantinople by the Crusaders in 1204 (34, pp. 111-119, 122). The hostility in Russia towards the Latin Church is also bound with the crusades of the Swedish and German orders in 1240-1242 (39, p. 486). But twenty years after 1054, in Russia, so far away from Byzantium, the extremely negative position in relation to Rome was not yet taken (3, p. 27). Ecclesiastical contacts were still maintained, clearly traceable in the ties with the Sázava Benedictine Monastery in Czechia (3, pp. 324-349)¹. Even in the 12th century there was in Kiev a Latin monastery with the church of Virgin Mary, which was founded by

Irish monks (28, pp. 68-72; 25, pp. 20-26). The Russian princes gave their daughters in marriage to European kings and the kings' daughters married their sons².

In the middle of the 11th century, Russia was flourishing. The Grand Duke of Kiev Yaroslav Vladimirovich, sovereign of a mighty power, whose friendship and good will was sought by many kings and princes, consolidated the Russian state and enlightened it with deeds of piety (20, pp. 210-221). Having raised high the international prestige of Russia, he became related to many ruling dynasties of Europe. In 1043, Yaroslav gave in marriage his sister Maria Dobronega to the King of Poland, Casimir I the Restorer, and married his son Izyaslav to his sister, Gertruda, the daughter of Meszko II and Ryksa (30, pp. 92-93); Gertruda's piety is mentioned in the *Life of St. Feodosiy of the Caves* (5, p. 326). Yaropolk was their offspring; at Baptism he was named after St. Peter the Chief Apostle³.

After the death of his father in 1054, Izyaslav, as the eldest son, ascended the throne of the Grand Duke of Kiev. Izyaslav's reign lasted to 1068 when he was banished by Vseslav whom the Kievans had released from prison and proclaimed their grand duke (12, pp. 114-115)⁴. Izyaslav fled to Poland and returned the following year at the head of a huge army. Vseslav, to save his life, fled to Polotsk.

The chronicles first mention Yaropolk in connection with the fight against the prince of Polotsk: in 1071 he conquered Vseslav at Golotichsk (12, p. 116).

The reign of Izyaslav did not last long, this time only up to 1073 when he was banished from Kiev a second time by his own brothers Svyatoslav and Vsevolod. His road again lay to the north-west, to Poland, where he arrived with his whole family. However, the international status of Poland had changed completely in the last five years. The threat of the Polish-German war was growing, as well as of the invasion by the Czechs; all this made it impossible to give active help to the exile (37, p. 75). Svyatoslav, knowing the position of Poland, proposed to the King of Poland, Boleslaw II the Bold, to conclude peace and the treaty was signed in Suteisk (37, p. 75, 9, p. 117).

After the signing of the Polish-Russian Treaty, Izyaslav could not count on the help of Boleslaw, and so he travelled farther west, hoping to win favour with the German Empe-



The Saviour crowning Prince St. Yaropolk and Princess Irina

11th-century miniature from
the Trier Psalter

ror Henry IV (14, p. 63). The Margrave Dedi took an active part in the affairs of the exiled prince, interceding for him with the emperor. Apparently, it was at this time that Izyaslav married his son Yaropolk to Dedi's stepdaughter, Irina-Kunigunda (2, pp. 6-7; 31, p. 6)⁵.

Accepting gifts from Izyaslav, Henry sent an embassy to Kiev headed by the Provost of the Trier Church Burchard (14, p. 63). But this did not bring the expected results: the position of the emperor was very difficult, he could not go to war with so distant a state, moreover, Burchard was the brother of Svyatoslav's wife Oda. Svyatoslav again settled things peacefully by sending lavish gifts to the emperor (14, pp. 63-64).

Realizing the hopelessness of this endeavour as well, Izyaslav decided to send his eldest son, Yaropolk, to Rome, to the spiritual head of the Western world, to which Gertruda seemed largely to contribute (37, p. 82). At that time on the Throne of St. Peter sat Gregory VII (Hildebrand)⁶, who was crowned with the papal tiara on April 22, 1073. He was a famous reformer of the Western Church and one of the active participants in the Cluny movement, the aim of which was to stop the se-

cularization of the Church and raise her moral authority (36, p. 55).

In the spring of 1075, Yaropolk arrived in Rome. It was a very tense period when the programme of the Catholic Church was being formulated for many years to come. On February 22-28, the Pope convened a council on the question of the Nicolaitans⁷ and simony, at which resolutions were adopted directed against married clergy, the buying of church office, and appointment of secular persons to ecclesiastical offices (36, p. 76). The decision of the council caused an uproar. Part of the clergy refused to comply with the council decrees, but Gregory VII implemented the resolutions with a firm hand and several weeks later published his famous *Dictatus papae*, 27 paragraphs of which the idea of the theocracy headed by the Pope is formulated (36, pp. 79-80).

Guided by paragraph 12 of *Dictatus papae* on the superiority of the spiritual power over secular power, Gregory VII decided to help the exiled prince in the name of justice. On April 17, the Pope sent a letter to Izyaslav and three days later a letter to Boleslaw II the Bold⁸ in which he admonished him to return Izyaslav's goods taken by him or his men. Apart from the letters, the Pope sent legates, who apparently were meant to incline Boleslaw to give military aid to the Russian prince. These letters were one of the first attempts made by Gregory VII to implement his *Dictatus papae*, showing to the sovereigns that the Pope had the right to resolve disputes of secular authorities as the supreme judge.

V. L. Yanin shows that the making of miniatures for the Trier Psalter or *Codex Gertrudianus* was directly connected with Yaropolk's journey to Rome (27, p. 156). The Psalter was compiled at the end of the 10th century by order of the Bishop Egbert of Trier; later it fell into the hands of Izyaslav's wife, Gertruda, and she ordered five miniatures and prayers in Latin to be added. Today the Psalter is in the *Museo Archeologico Nazionale* in Cividale, Italy (42, p. 101)⁹. Three of the miniatures depict the Nativity of Christ, the Crucifixion, and the Mother of God sitting on the Throne. The two others, which are of the greatest interest, depict Prince St. Yaropolk (see illust.). One represents Apostle Peter to whom the royal couple are praying. Near the figure of the prince is the inscription: *O Dikaioc Yaropolk*. The other, the crowning by the saviour of this royal couple, who are being led up to Him by the heavenly patrons of the prince and princess—Apostle Peter and St. Irene (7, pp. 11-35). As V. L. Yanin convincingly shows, the miniatures were made in 1075-1076.

in Regensburg (27, p. 156) and not in Vladimir-Volynsky Russ as N. P. Kondakov claims (7, p. 10), N. P. Sychev (22, pp. 203-205) and A. N. Svirin (18, p. 59) also consider them examples of Russian art.

The visit to Rome and the chance to venerate at the shrine of St. Peter, his heavenly patron, had for Yaropolk a deep spiritual significance. Subsequently when he returned to his country he founded the Church of St. Peter the Chief Apostle (12, p. 136).

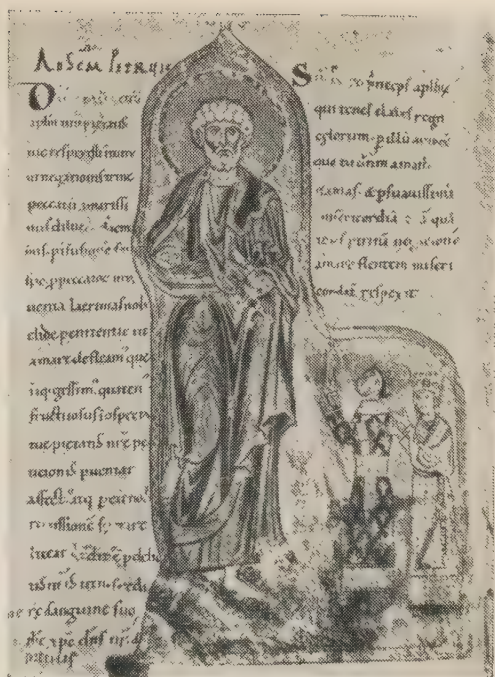
Evidently he brought a pallium to Rome to be blessed; it was later given by Izyaslav for the tomb of St. Wojciech (or Adalbert), the Archbishop of Prague, a Czech by birth who was martyred in Prussia in 997 and was considered the heavenly patron of Poland¹⁰; he also made attempts to Christianize Russia. In 1076, the cathedral church of the Polish metropolis of Gniezno was consecrated; its main shrine was the tomb of St. Wojciech and it was on that occasion that Izyaslav donated the pallium to the cathedral (27, p. 160)¹¹.

The death in 1076 of Svyatoslav, with whom Mstislav was bound by a treaty, gave the Polish king the possibility to aid the exile according to the instructions of Gregory VII. Izyaslav advanced on Volyn with a Polish army and after concluding a treaty with his younger brother Vsevolod on July 15, 1077, he was proclaimed the Grand Duke of Kiev for the third time (11, p. 43). Yaropolk received Tysghorod for his dominion.

But peace and tranquillity did not follow in the land of Russia. As a result of succession established in Russia there were many princes without appanages. In 1078, the unappanaged princes, Oleg and Boris, led the Cumans into Russia and advanced upon Vsevolod; Izyaslav and Yaropolk came to his aid (20, p. 360). During the battle on the Nezhatina Niva, Izyaslav died defending his brother, and Vsevolod ascended the Kievian throne. He appanaged to Yaropolk the principality of Volyn.

In the sixth year of his reign Yaropolk set out for Kiev just before Easter of 1084. The Rostislaviches took advantage of this and occupied his capital city. Then Vsevolod sent his son, Vladimir Monomakh, to help his nephew and the Rostislaviches were banished.

But the landless princes importuned Vsevolod for appanages and giving in to them he gave Dorogobuzh to David Igorevich, and Tremysl and Terebovl to the Rostislaviches. As a consequence, the principality of Yaropolk diminished greatly and he decided to defend his property. Prompted by ill advisers as the chronicler tells us, he began preparations to fight against his uncle (12, p. 136). But the latter sent Monomakh against him, and Yaropolk was forced to flee again to Poland. Vladimir-Volynsky was given to David.



Prince St. Yaropolk and Princess Irina supplicating the Apostle St. Peter

11th century miniature from the Trier Psalter

polk was forced to flee again to Poland. Vladimir-Volynsky was given to David.

The following year, Yaropolk returned from Poland with military or diplomatic support (38, p. 48), and concluded a peace treaty with Vsevolod. This caused new political intrigues because Yaropolk got back his principality. In order to do away with him and get the Volyn lands again, the Rostislaviches sent a hired assassin, who killed him near Zvenigorod, on November 22, 1086 (18, p. 136). Yaropolk was buried on December 5 in the Monastery of St. Demetrios, in the Church of St. Peter, which he had begun to construct. An extensive eulogy was written in the chronicle about the innocent sufferer in which the virtues of the prince were listed.

Mention should be made of the close connection of Izyaslav's family, especially of Yaropolk and his daughter, with the Pechery monastery (13, p. 224). The hegumens of the monastery, Feodosiy and Stefan, exerted great effort to restore Izyaslav denouncing his brother. Yaropolk, his wife and daughter donated lavishly to the monastery. The Ipatyev Chronicle says about his daughter that she sacrificed everything, even her headcloth, competing her father Yaropolk, who gave all his estates near Kiev, the volosts of Nebl, Derevl

and Lutsk, to the Pechery monastery (12, Vol. 2, p. 414).

Thus, we see that the opinion that the Russian princes Yaropolk and his father were converted to another confession finds no confirmation in any sources and does not correspond to the spirit of the times.

The opinion about the Catholicism of Izyaslav, based on his gift of the pallium to a saint who had lived and was martyred before the schism between the Eastern and Western Churches, or on the Latin prayer book of his wife, seems rather forced and strictly speaking finds no confirmation. Yanin's point of view was criticized by Arignon who points out that Gregory VII could not have demanded conversion to Catholicism in gratitude for his intercession; neither is the founding of the church by Yaropolk an evidence of his conversion, because both in Russia and Byzantium churches were dedicated not only to Sts. Peter and Paul, but to St. Peter alone (29, pp. 16-17).

As for the papal bull sent by Gregory VII to Izyaslav, on the basis of which many researchers consider that Russia was given in appanage to St. Peter by the princes, Arignon very convincingly proves that the Western feudal terminology used by the Pope testifies only to his desire to give a form of legality to his intercession, on behalf of Izyaslav, with Boleslaw II the Bold to come to the aid of the Russian prince.

Groundless too, we believe, is the accusation that the Russian princes were mercenary and ready to pay any price for their selfish ends as, for instance, O. M. Rapov claims (15, p. 84). In the given case, Svyatoslav, who took the grand duchy, was the usurper; he had not only violated his father's will but the succession accepted in Russia. To establish justice and to end the attempts to break the law, Izyaslav had to be restored.

As we have seen, the whole life of Prince St. Yaropolk the Passion-Bearer was a long chain of trials: a wanderer in foreign lands, humiliated and oppressed by relatives, he was killed at the age of about forty by a hired assassin. "A passion-bearer is one who endures suffering, spiritually imitating Christ in humility, in overcoming attachment to life and the world for the sake of the love of God and one's neighbour," writes Father Ioann Kolodkov (6, p. 27). This new ideal of martyrdom, which differs from martyrdom at the hands of pagans as in the days of early Christianity, is characteristic of the Russian religious awareness (6, p. 31; 35, pp. 94-110).

It should be noted that the first canonized Russian saints were the passion-bearers, Boris and Gleb. The troparion to Prince Yaropolk speaks of the spiritual closeness of the feat of these saints: "...thy blood was shed just as of thy kins and passion-bearers blessed in God Boris and Gleb. Piously competing their feat thou called with fervour upon the Lord: grant me an end like that of my brethren..." (24, p. 33). The author of the troparion borrowed the comparison from *The Tale of Bygone Times* (12, p. 136). This testifies to the fact that such spiritual closeness was presupposed by the contemporaries of the saintly prince. We find confirmation of this on the miniature of Yaropolk where he is depicted with the epithet *O Dikaos*, which means "righteous". N. P. Kondakov testifies that this epithet rarely met in iconography, was applied to St. Job the much suffering (7, p. 123). Thus, Yaropolk was considered a passion-bearer, an innocent sufferer, even in his lifetime.

In the 11th century, the Christian faith was already deeply rooted in the Russian land. Apart from monastic sanctity, as represented by the Pechery monastery, we observe a host of holy princes (8, pp. 4-6, 32-33, pp. 40-41). These were either princes passion-bearers, like Boris and Gleb, or princes who were glorified for their social services, like St. Vladimir, Equal to the Apostles, who brought about the Baptism of Russ, well known for his justice and the spreading of Christian faith and culture among the newly-baptized. The cult of the saintly princes in Russia was akin to the cult of all the saintly kings of Europe. Russia was bound to Europe not only by economic and dynastic ties, but by the kinship of the spiritual process of the acceptance of Christianity (6, p. 31).

The feudal fragmentation, and the consequent internecine wars among brothers, nephews and uncles, princes and city communities, aggravated by the custom of inheritance of appanages, which brought forth numerous landless princes, were the causes of numerous political crimes. And very often in this struggle perished innocent and good men who strove not to transgress the commandments of Christ. So died the father of Yaropolk, Izyaslav, defending the life of his brother who had banished him; so perished Yaropolk himself. Just as St. Job the much-suffering, who remained true to the Lord to the very end, the saintly prince left this mutinous and vain world to receive what was prepared by God Who loved him.

¹ About contacts of Kievan Russ with Western Europe in late 11th century see B. Leib's work (40).

² So, for instance, the mother of Prince Izyaslav († 1078), Ingigerda, was Swedish, the Mother of St. Vsevolod, Gavriil († 1138), Kristina, was also Swedish, and the mother of Yaropolk, Gertruda, as we shall say further, Polish.

³ Izyaslav and Gertruda had two more sons, Mstislav and Svyatopolk, besides Yaropolk. Gertruda survived her husband and all her sons; she died in 1108. About her see 43, pp. 78-83.

⁴ Without going into detail about the guilt of the Yaroslaviches, who had broken their oath to Vseslav of Polotsk, or the reason why he was liberated by the Kievans, we shall take note only of Vseslav's connection with paganism and sorcery, which is admitted by all scholars. See, for instance, 26, pp. 239-249; 16, p. 440. Vseslav is mentioned in *The Lay of Igor's Host*.

⁵ Yaropolk had four children from Kunigunda—two sons, and two daughters, one of whom married Prince Gleb Vseslavich of Minsk, the other Count Günter I of Thuringen. The elder son Yaroslav, Prince of Brest, was married to the daughter of the Polish king, Wladislaw German, the granddaughter of Casimir I and Dobronega Vladimirovna (2, p. 6; 31, p. 250).

⁶ About Pope Gregory VII see 3.

⁷ In the 11th century the married clergy were called Nicolaitans.

⁸ The texts of the bulls were familiar to the learned world a very long time ago. The letter of Gregory VII to Izyaslav was cited in the ecclesiastical history of C. Baronius (1538-1607). For the new publications of these texts in Russian see 15, pp. 85-91.

⁹ The Psalter has been in Cividale since 1229, when it was donated to the local clergy by the Hungarian princess, St. Elizabeth; until then it was in the possession of Counts Erdeck. Before that the Psalter was donated to the Zwifalten Monastery in Wurtemberg by Countess Salomea Berg, the second wife of the Polish king Boleslaw III (27, p. 145). The first wife of Boleslaw III was the daughter of Svyatopolk Izyaslavich given in marriage in 1102. The Psalter was probably given to her granddaughter by Gertruda as a blessing before her departure to Poland.

¹⁰ About the attempt to Christianize Russia by St. Wojciech see the interesting work by St. Kolafa (38).

¹¹ The dedicatory inscription by Izyaslav on this pallium has been preserved in the collection of the 15th century: *Textus in Pallio sancti Adalberti descriptus: Oracionibus sancti Demetrii concedas omnipotens multos annos seruo tuo Izaslaw duci Russie ob remissionem pecaminum et Regni celestis Imperium amen. Fiat domine in nomine tuo* (41, p. 447; 1, p. 8, also 10, pp. 335-337).

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V. GRAD

St. George Church in Tartu

The history of the introduction of Orthodoxy to Estonia and its subsequent establishment there is inseparably linked with the history of the Russian Orthodox Church. Originally Christianity came to Estonia's eastern regions from the neighbouring provinces of Kievan Russ, the lands of Novgorod and Pskov. The main source of information concerning the origins of Orthodox faith among the ancient Estonian tribes are archaeological finds dating back to the 12th-13th centuries and including crosses, coins and decorations found in ancient burials.

The advent of Orthodoxy accompanied by a markedly increased Russian cultural influence upon the ancient Estonian tribes is linked with the reign of the Kievan Prince Yaroslav the Wise who founded in 1030 the city of Yuryev (now Tartu) on the site of the ancient Estonian settlement Tarbatu.

A student of local history, Bishop Pavel of Pskov and Porkhov, wrote that Prince Yaroslav the Wise had two Orthodox churches built in Yuryev, one of St. Nicholas the Miracle Worker and the other dedicated to St. George the Victorious.

The clergy of Novgorod and Pskov took constant care of the spiritual enlightenment of both the Slavs who settled in Estonia and of the local heathens converted to Christianity among whom the Orthodox faith and culture continued to gain ground. Estonian folk songs and legends dating to that epoch kept memories of the Orthodox faith as of a just and peaceful

one. Together with Russian faithful, Estonian converts built chapels at their cemeteries which they said prayers composed by their fathers and grandfathers.

With the advent of Orthodoxy the Estonian language borrowed a number of Russian words directly associated with Christianity, such as *krest* (cross, Russ. *Krest*), *ristime* (baptize, Russ. *krestit*) and *raamat* (book, derived from the Russian word *gramota*).

The development of good-neighbourly relations between the Estonians and the Russians and the spread of Orthodoxy in the Eastern Baltic Region came to a halt at the start of the 13th century when Estonia was invaded by German knights and became the domain of the Roman Catholic Order of the Knights of the Sword. The population was forcefully converted to Catholicity.

In 1224, the German knights besieged and stormed Yuryev and the Church of St. George was badly damaged. Ten years later it was restored by Prince Svyatoslav Vsevolodovich of Kiev under an agreement with the ecclesiastical authorities. This is recorded in the *Chronicle of Nikon* under the year of 6742 (1234): "The Orthodox Prince Svyatoslav Vsevolodovich established in the city of Yuryev the Church of St. George the Great Martyr and adorned it above all other churches with most wonderful figures of saints carved of stone all around the interior..."

The continued forcible conversion of the local population to the Catholic faith caused serious problems for the parishioners of the St. George Church in freely confessing Orthodoxy. But despite the opposition on the part of the German authorities and Catholic clergy, the Orthodox parish of St. George was able to retain its autonomy, and by the middle of the 15th century it emerged as a centre of civil and Church life of the Orthodox residents of the city.

Of special importance was the missionary work of the parish priest, Father Ioann Shestik, a native of Moscow. He successfully converted the Estonian residents of Tartu to Orthodoxy. But he had to leave Tartu and move to Pskov because of persecutions on the part of the Catholics. In 1473 he founded the Pskov-Pechery Monastery on the Estonian border, took monastic vows with the name of Iona and became its hegumen. Monks of the new monastery continued to spread Orthodoxy in South-eastern Estonia both during his own administration and under his successors (especially under Hegumen Korniliy). One of the close associates of hegumen Iona, Father Isidor who came from Tartu, met a martyr's death in 1472. In the first half of the 16th century the position of the Catholic Church in Estonia was eroded by the advent of Reformation. But the victory of the new Lutheran faith did not improve the plight of the local Orthodox. During the Reformation the Orthodox churches were wrecked, with all the church requisites and icons being burned in the city square. The local historian of late 16th-early 17th centuries, Fabrici, wrote: "Proponents of the Reformation burned down the Russian Churches in Riga, Revel, Derpt (Tartu) and other cities".

No written evidence on the St. George Church and parish in the post-Reformation period has been preserved. Evidently the parish ceased to exist and the church was closed. The Russian historian N. M. Karamzin confirms that in 1548 the Germans closed down the Orthodox church in Tartu, which may probably refer to the church of St. George (see: 6, p. 123).

During the war with Lithuania of 1558-1583, only the St. Nicholas Church continued to function in Tartu. When after the war Estonia fell under Swedish domination, this failed to bring any changes for the better into the life of the Orthodox residents. They continued to celebrate divine services in their homes and the only remaining Church of St. Nicholas was badly in need of repairs for which no funds could be raised. Fragmentary written data for the year 1601 mention the transfer by the Swedes of a Russian parish to the parish Church of St. Nicholas together with all the church requisites and icons. This must have been the parish of the St. George Church.

The opening of Tartu University in 1632 turned the city into a major cultural and administrative centre not only of Estonia, but also of the northern part of Latvia which was then under Swedish rule. However, the Theological Faculty of the University promoted the Lutheran faith which was seen by the local population as alien and being imposed upon them.

In 1704, during the Northern War (1700-1721) with Sweden, Tartu was regained for the Russian crown. At that time there was not one Orthodox church left in it and the service of thanksgiving on the entry of the Russian troops into the city had to be conducted in the Lutheran

Church of St. John the Baptist. Besides the officers and soldiers of the Russian army and the local Orthodox, the service was attended by the Emperor Peter the Great. On his personal order, a wooden Orthodox Church of the Dormition of the Mother of God was built for the local Orthodox residents and the city garrison. It was later replaced with a new stone Cathedral of the Dormition the construction of which was completed in 1783.

Two more Orthodox churches were opened in Tartu provisionally during the wars: the hospital Church of St. George and the parish Church of St. Nicholas.

The establishment of Russian administration over Estonia came as a welcome change for those Estonians who had been forced to observe some of the Lutheran rites. But Lutheran clergy, supported by German gentry, continued their policy of reprisals to prevent them from being completely converted to Orthodoxy. It was only in the middle of the 19th century that masses of Estonian peasants were able to abandon Lutheran confession in favour of Orthodoxy. This movement reached its climax in 1845. A report submitted by the Governor-General Valuev indicates that over a period from October 22 to 26, 1845, a total of 787 persons were converted to Orthodoxy by Father Feodor Berezsky of the Tartu Dormition Cathedral.

An accurate picture of conversion to Orthodoxy of the Estonian peasants was provided by Professor Rozeberg of Derpt (Tartu) University, who was himself a Lutheran. He wrote: "Without any prompting or any apparent human interference, in only six days of September 1845 close upon 4 thousand people turned Orthodox, including a large number of elderly men and women, village elders and judges. They come to priests dressed in their best, and as soon as they are told that their names have been put on the list, they start crossing themselves and beating their breasts... The Lutheran German landowners are displeased by all this in the extreme, for they would very much like to see some public disorders break out, and one can very well see why. The zeal of the Estonians to be converted to Orthodoxy borders on fanaticism. Many people come from remote areas, fasting as they do for as many as two days in a row and spending the night out in the open before entering the city. They brave the cold weather and hunger patiently waiting for their turn" (quoted from: 6, pp. 341-342).

This sharp increase in the size of the Orthodox population made it possible to open in Tartu an Estonian Orthodox Church of St. George the Great Martyr in 1846. The church was opened in a house rented from a local merchant Reingold and part of the building was converted into a parish school. Archbishop Naifanail of Pskov and Riga sent to Tartu Father Ioann Elenin, a graduate of the Pskov Theological Seminary who had a good command of the Estonian language. Despite his brief service in the St. George parish, he did much to improve the newly-consecrated church and the parish life.

Bishop Filaret of Riga, Vicar of the Pskov Diocese, took the necessary steps for publishing the necessary liturgical books and textbooks in Estonian.

A significant contribution to improving the life of the parish was provided by Father Iosif Shestakovsky (1856-1888), a graduate of the

St. Petersburg Theological Academy. He took good care of the vital needs of the parish and fortified the parishioners in their faith. Father Iosif launched the construction of a new church, which became more and more necessary with every passing year. With the assistance of the Governor's Office a plan for the church was prepared and approved. It was a church with five cupolas and a belfry over the gate designed in keeping with the requirements of Orthodox church architecture and accommodating a considerably increased number of worshippers. The new church and a parish house were erected on funds provided by the government and voluntary donations of the faithful.

The new Church of St. George the Victorious was solemnly consecrated on September 2, 1870, by Archbishop Veniamin of Riga and Mitava in the presence of a large number of worshippers. The archpastor was assisted by the rector and clerics of the Orthodox parishes of South-Eastern Estonia, fathers Pavel Alekseyev, Ioann Zhemchuzhin, Evfimiy Verkhoustimsky and others.

The architecture of the church bears traits of eclecticism typical of Estonian Orthodox temples of the latter half of the 19th century. It stood out from the surrounding buildings dominating over the part of the city located on the opposite bank of the river. The building built in the form of a cross, is topped with helmet-shaped cupolas, including the main one, four smaller ones on the corners and another one on top of the belfry. The interior is simple, with the narthex, nave and the sanctuary clearly defined. The window niches, arranged symmetrically in snow-white walls, add to its solemnity. The church has a two-tier iconostasis which also bears traits of eclecticism with a predominance of pseudo-baroque details.

The rector, Father Iosif Shestakovsky, a zealous servant of the Church of Christ, did much for the improvement of the church and broadening the parish work for the spiritual enlightenment of the Estonians and propagation of Orthodoxy in the land. His worthy successors were fathers Vasily Besrebryannikov (1888-1907), Nikolai Bezhanitsky (1907-1919) and Konstantin Kokla (1919-1944) who also did much for the well-being of the parish.

The years of the Great Patriotic War of 1941-1945 were a hard time in the life of the parish, with the divine services being conducted under the supervision of the German occupation authorities. Father Konstantin Kokla did all he could to maintain the parish life. An air raid in 1944 destroyed the parish house and badly damaged the church roof and the wiring. The windows and doors were smashed. When the nazis retreated from Tartu, they committed acts of vandalism against Orthodox holy shrines, ruining icons, stealing or breaking church requisites. The church bells were taken off the belfry and sent to Germany for scrap metal. The parishioners managed to save only one small bell.

In the post-war years the parish faced serious material problems, with services being conducted in the cemetery chapel. The new rector, Father Nikolai Koger who arrived in 1944, together with Deacon Aleksiy German and members of the church council, did much to bring parish life back to normal. Despite great difficulties the first All-Night Vigil after the war was conducted in the St. George Church on June 16,

1945. Among the guests of honour who attended it was a representative of the Tallinn diocesan administration, Archpriest Georgiy Alekseyev, who conveyed to the church the antimension with an inscription by Bishop Pavel of Estonia and Tallinn (Dmitrovsky; † 1946). The church was consecrated on Sunday, June 17, and Divine Liturgy was celebrated in it. Archpriest Georgiy Alekseyev assisted by clergy and clerics of the deaneries of South-Eastern Estonia.

The repair and restoration work in the church continued after the consecration. A great deal still had to be done for the parish jubilee. On September 2, 1945, the parish of St. George the Victorious marked its centenary and the 75th anniversary of the parish church.

In 1947, Father Aleksiy German was appointed to serve in this parish, for many years zealously fulfilling his duty as a pastor of the Church of Christ.

Considerable care of the parish was taken by Archpriest Aleksiy Ridiger (1957-1961) who was then the superintendent dean of the Tallinn Church District, the archpastor of the Tallinn Diocese from 1961 to 1986 (now the metropolitan of Leningrad and Novgorod) who helped the parish by word and by deed. On his initiative additional funds were provided for completing the restoration work in the parish.

One should also mention the zealous care of the parish on the part of its present rector, Father Aleksandr Aim, who provided a worthy contribution to the preparations for the jubilee.

The Church of St. George the Victorious has some specially venerated icons, including the Icon of the Resurrection of Christ, of St. George the Victorious the Great Martyr and of St. Isidor of Yuryev the Martyr.

The church has a copy of the Pskov-Pechora Icon of the Mother of God "Eleusa" brought to mind the former spiritual contacts with the Pskov-Pechory Monastery, founded by the rector of the St. George Church.

On May 6, 1986, its patronal feast, the Estonian Orthodox parish in Tartu solemnly marked its 140th anniversary and the 115th anniversary of the parish Church of St. George the Victorious*. The guest of honour at the celebration was Metropolitan Aleksiy of Tallinn and Estonia (now of Leningrad and Novgorod). He was given a solemn welcome on arrival by the rector, clerics of the deaneries of South-Eastern Estonia and the parishioners. A bouquet of roses was presented to the Vladyka Metropolitan from the church council and the parishioners. After that Metropolitan Aleksiy celebrated Divine Liturgy assisted by Archpriest Simeon Kruzhkov, Superintendent Dean of the Tallinn Church District, Archpriest Viktor Linda, Superintendent Dean of the Vilyandi Church District and clerics of the Tallinn Diocese. The service was conducted in Estonian to the prayer and elated singing of the church choir. Among the guests at the celebration was Mother Superior of the Pukhtitsa Convent of the Dormition, Hegumena Varvara, with convent sisters and parishioners of the Russian Church of the Dormition in Tartu.

During the Liturgy, Metropolitan Aleksiy

* Both jubilees had to be celebrated in 1986 but the celebration was postponed because of repairs.

ferred upon the rector, Father Aleksandr, the epigonation and, with the blessing of His Holiness Patriarch Pimen, elevated to the rank of archpriest Father Georgiy Ushakov of the Church of the Protecting Veil in the village of Nina. The Liturgy was followed by a moleben after which "Many Years" was sung. Metropolitan Aleksiy then thanked the rector and parishioners for their prayers and a warm welcome. He cordially congratulated them on the anniversaries and urged to always remember in prayers those who had founded the parish and worked on the construction and decoration of the church. The archpastors called upon all the worshippers to be worthy Christians, work on spiritual unfolding and continue to take good care of their parish and the church. Exhorting them on the approaching Victory Day he urged the faithful to increase their prayers for peace and the well-being of the Motherland.

In his response, the rector Father Aleksandr cordially thanked the archpastor for leading the parish celebration and, on behalf of the parishioners, presented to him a holy prosphora as a token of their Christian love. He also thanked Hegumenia Varvara and all other guests at the celebration.

After that Metropolitan Aleksiy bestowed upon the congregation his archpastoral blessing.

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Deacon ANATOLIY LEHTONEN

NEWS FROM THEOLOGICAL SCHOOLS

The Beginning of the Academic Year at the Moscow Theological Schools

The first day of the new academic year at the Moscow Theological Academy and Seminary began with a common prayer by members of the administration, lecturers and students at the Academy Church of the Protecting Veil. The Rector of the Moscow Theological Schools, Bishop (now Archbishop) Aleksandr of Dmitrov, assisted by faculty members, students and pupils in Holy Orders, celebrated Divine Liturgy and conducted a Moleben for the Beginning of Studies. After the Liturgy, Vladyka Aleksandr delivered an edification for the students, pointing out, in particular, the great importance of prayer and Divine service in the life of future pastors of the Church and emphasizing that effective pastoral service presupposes a constant striving for sanctity.

At the appointed time, the students and lecturers assembled in the Trinity Cathedral of the Trinity-St. Sergiy Lavra, where they were addressed by Archbishop Pitirim of Volokolamsk, Professor of the Moscow Theological Academy and Head of the Publishing Department of the Moscow Patriarchate. His Grace Archbishop Pitirim greeted the new entrants and urged them to combine profundity of theological knowledge with sincere and ardent faith, advising the students to emulate the example of St. Sergiy. The moleben before the shrine of the Hegumen of All Russia was conducted by Archimandrite Venedikt, Assistant Rector of the Seminary. Then all those present venerated at the relics of St. Sergiy and the holy shrines in the St. Nikon Side-Chapel and the St. Serapion Chamber. Bishop Aleksandr aspersed the students and lecturers with holy water.

In keeping with tradition, a Lity for the Dead was conducted at the monument to the departed

teachers and students of the Moscow Theological Schools in the Academy garden, and then a solemn meeting was held in the Academy assembly hall to mark the beginning of the academic year. Assistant Rector of the Academy, Archimandrite Georgiy gave an account of the entry examinations and read out the list of this year's entrants to the Moscow Theological Schools. In his closing address Bishop Aleksandr urged the students and graduates to be true to their calling which they had followed by devoting themselves to pastoral service. "It is highly significant," he said, "that you are being called on the eve of an outstanding event in the history of the Orthodox Church and our Motherland, the Millennium of the Baptism of Russ. In turning your mind's eye to the historical path traversed by the Russian pastorhood, and drawing inspiration from the splendid examples of lofty patriotic service set by the great hierarchs of the Russian Orthodox Church over the many centuries of Her history, strive, in your future service, to be true pastors of the Church and loyal patriots of our glorious and peace-loving Motherland."

Secretary of the Academy Council Archimandrite Platon read out a telegram from His Holiness Patriarch Pimen addressed to the Rector of the Academy: "God's blessing to the members of the administration, the lecturers and the students of the Moscow Theological Schools in the coming academic year", and the telegrams of greeting from hierarchs of the Russian Orthodox Church.

After the ceremony the students met in class with their tutors.

M. KOZLOV
MTA lecturer

His Grace Archbishop KLIMENT Perestyuk

His Grace Archbishop Kliment, formerly of Sverdlovsk and Kurgan, administrator a. i. of the Chelyabinsk Diocese, passed away on May 14, 1986, after a long and grave illness. He lived in retirement in Sverdlovsk.

Archbishop Kliment (secular name Andrei Adamovich Perestyuk) was born in a peasant family in the village of Astrakhanka of what is now the Primorsky Territory on October 15, 1904. At the age of 12 he became a novice at the Ussuriysk Monastery of the Trinity and St. Nicholas. From 1925 he served as psalm reader in the village church in Vozdvizhenka, Vladivostok Diocese, and from 1929 as hypodeacon under Bishop Panteleimon (Maksunov) of Khabarovsk and a psalm reader at the Khabarovsk cathedral church. On December 19, 1931, he was professed with the name of Kliment in honour of St. Clement the Martyr, the Bishop of Ancyra, by Bishop Nestor (Anisimov; †1962) of Kamchatka and Petropavlovsk (subsequently the Metropolitan of Novosibirsk and Barnaul). On December 27 of that year he was ordained hierodeacon and appointed sacristan of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" of the Kamchatka Podvorye in Harbin, China. On May 25, 1933, he was ordained hieromonk by Archbishop Nestor and appointed superintendent dean of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" and the brethren of the "Abode of Mercy" at the Kamchatka Podvorye. He finished with honours first the Theological Courses and then the Theological Faculty of the St. Vladimir Institute in Harbin. In 1937 he joined the brethren of the Harbin Monastery of the Kazan Icon of the Mother of God. From 1941 to 1945 he taught Church Rule and Church Slavonic at the Harbin Theological Seminary. In 1946 he was elevated to the rank of hegumen. On March 4, 1951, he was awarded an ornamented pectoral cross, and on October 26 of that year elevated to the rank of archimandrite and appointed father superior of the Harbin Monastery of the Kazan Icon of the Mother of God.

Archimandrite Kliment returned to his native country in September 1955 and was appointed ecclesiarch of the Irkutsk Cathedral Church of the Icon of the Mother of God "The Sign" and put in charge of the diocesan candle shop. From 1957 he served as superintendent dean of the Primorsky Church District of the Khabarovsk Diocese and rector of the Church of the Protecting Veil in Ussuriysk.

On October 8, 1966, by a decision of His Holiness Patriarch Aleksiy and the Holy Synod he was nominated Bishop of Sverdlovsk and Kurgan and appointed administrator a. i. of the Chelyabinsk Diocese. On October 23 he was consecrated bishop in the St. Sergiy Refectory Church of the Trinity-St. Sergiy Lavra by His Holiness Patriarch Aleksiy (†1970), Metropolitan Pimen of Krutitsy and Kolomna (now His Holiness the Patriarch of Moscow and All Russia), Archbishops—Aleksiy of Tallinn and Estonia (now Metropolitan of Leningrad and Novgorod) and Mstislav Volonsevich (†1978), Bishops—Pitirim of Volokolamsk (now Archbishop) and Filaret of Dmitrov (now Metropolitan of Minsk and Byelorussia).

In 1974, His Holiness Patriarch Pimen decorated Bishop Kliment with the Order of St. Vladi-



mir, 2nd Class, in recognition of his zealous service of the Church and on the occasion of his 70th birthday. In 1977 he was elevated to the dignity of archbishop. In 1980 he retired for reasons of health.

Archbishop Kliment was noted for his kindness, responsiveness and tact, and for his constant concern for the clergy and laity of the dioceses entrusted to his care. In his penetrating sermons he invariably called the faithful to love one another and build peace on Earth. In 1974 he received citation of the Soviet Peace Fund for his efforts in contributing to the fund. Despite his grave illness, he led the life of an ascetic. On Sundays and feast days cathedral clergy took turns celebrating Divine Liturgy in his cell and he was communicated.

Right after his demise the lity was conducted at his deathbed by Archbishop Melkhisedek of Sverdlovsk and Kurgan. On May 15, the coffin with the body of the departed was taken to the Sverdlovsk Cathedral Church of St. John the Baptist. On the same day Archbishop Melkhisedek, assisted by the numerous clergy, conducted a parastasis and on the following day, May 16, celebrated Divine Liturgy for the Dead and conducted the funeral service. Before the beginning of the funeral service, Vladyka Melkhisedek delivered a funeral oration, after which telegrams of condolence were read out from His Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonia, Archbishops Platon of Yaroslavl and Rostov, Maksim of Omsk and Tyumen (now Archbishop of Tula and Belev) and Bishop Iljan of Kaluga and Borovsk.

Archbishop Kliment was interred at the Shirokorechenskoe Cemetery in Sverdlovsk.

Düsseldorf Diocese From March 17 to 23, 1986, one-week courses on the theory and practice of icon-painting were conducted in Düsseldorf under the direction of Angela Heuzer from Bonn with the blessing of Bishop Longin of Düsseldorf. The 14 participants, including members of the Roman Catholic and the Evangelical Churches, were acquainted in detail with the Orthodox tradition of icon-painting technique. Some of the lectures were devoted to the iconography of the Mother of God. In addition to the main theme, Deacon Eberhard Mammitzsch presented a lecture on the Orthodox liturgies to acquaint the participants with the order of Orthodox divine service, the main aspects of church architecture, the church interior and the use of liturgical vessels and vestments. The participants daily took part in divine services of the first week in Lent. They also had an opportunity to engage in fraternal communion in prayer and exchange views and experience. The success of the courses has been proved by the many letters of thanks received by the organizers.

* * *

During the Holy Week, Bishop Longin officiated in the Church of the Protecting Veil at the archpastoral residence in Düsseldorf. The Vespers of the Maundy Thursday with the Liturgy of St. Basil the Great, the Matins of Holy Saturday with the Order of the Burial of the Saviour on Friday evening and also the Vespers with the reading of the 15 parables and the Liturgy of St. Basil the Great on Great Saturday attracted large congregations which included Germans, Greeks, Serbians and faithful of other nationalities. A guest of honour of the Community of the Protecting Veil was Monk Vasiliye of the Athonite Serbian Hilandari Monastery.

The divine services on Easter Night were led by Bishop Longin of Düsseldorf who was assisted by Archpriest Paul Echinger, Protodeacon Christopher Falk, deacons Eberhard Mammitzsch and Nikolai Wiese. Singing during the services was a choir under the baton of Ms. Ton which included choristers from Datteln and Horneburg. After the Liturgy, some 30 people shared in the joy of fraternal communion at a paschal repast offered by the parishioners.

With the blessing of His Holiness Patriarch Pimen, Bishop Longin of Düsseldorf elevated the Rector of the Church of St. Cornelius of Rome in Neuss Father Paul Echinger, and Father Stephan Ess of the Cologne Church of Sts. Constantine and Helena Equal to the Apo-

stles to the rank of archpriest. Bishop Longin also conferred a palitsa on the Rector of the Cologne Church of Sts. Constantine and Helena Archpriest German Faltermeyer, and a double orarion upon Deacon Eberhard Mammitzsch of the Düsseldorf Church of the Protecting Veil. Deacon Christopher Falk of the Community of the Protecting Veil was elevated to the rank of protodeacon.

J. PEPPINGHAUS

Kaluga Diocese On November 4, 1985, the Feast of the Kazan Icon of the Mother of God, Bishop Ilian of Kaluga and Borovsk celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the town of Medyn.

On November 8, the Feast of St. Demetrios of Thessalonica, Bishop Ilian celebrated Divine Liturgy in the St. Demetrios Church in the village of Ryabushki.

On November 10, the 23rd Sunday after Pentecost, the Feast of St. Parasceve the Martyr, Vladyka Ilian celebrated Divine Liturgy and conducted a moleben in the Church of the Transfiguration of the Saviour in the village of Nizhnie Pyski; one of its side-chapels is dedicated to St. Parasceve.

On November 21, the Synaxis of St. Michael the Archangel, Bishop Ilian celebrated Divine Liturgy and conducted a moleben in the Church of the Smolensk Icon of the Mother of God in the town of Sukhinichi.

On November 25, Vladyka Ilian celebrated Divine Liturgy and conducted a moleben in the St. Nicholas Church in Kaluga. After the service the clergy and worshippers cordially felicitated the Archpastor on the sixth anniversary of his archpastoral consecration.

On December 10, the Feast of the Sign of the Mother of God revealed in Novgorod, Bishop Ilian celebrated Divine Liturgy and conducted a moleben in the Annunciation Church in the town of Kozelsk on the occasion of the patronal feast of its northern side-chapel. The Liturgy was followed by the Lity for the departed brethren of the Kozelsk Optina Wilderness.

On December 19, the Feast of St. Nicholas the Miracle Worker, Bishop Ilian celebrated Divine Liturgy and conducted a moleben in the St. Nicholas Church in Kaluga. On the eve he officiated at All-Night Vigil there with the reading of the Akathistos to St. Nicholas.

On other Sundays and feast days Vladyka Ilian officiated at the Kaluga Cathedral Church of St. George.



Bishop Afanasiy of Perm and Solikamsk during Divine Liturgy in the Trinity Cathedral in Perm on July 13, 1986, the 3rd Sunday after Pentecost

Perm Diocese

On June 19, 1986, Thursday of the 7th week after Easter, the faithful of the Perm Diocese commemorated their departed ones. On that day Bishop Afanasiy of Perm and Solikamsk celebrated Divine Liturgy and conducted the great panikhida in the Trinity Cathedral Church in Perm.

June 22, the Feast of the Holy Trinity, the patronal feast of the Perm cathedral church. During the Liturgy, Vladyka Afanasiy ordained Deacon Oleg Shirinkin presbyter to serve in the Church of St. John the Divine in the town of Lysva.

On June 29, the 1st Sunday after Pentecost, of all Saints, Bishop Afanasiy celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the Church of All Saints in Perm.

On July 4, Friday of the 2nd week after Pentecost, the faithful of the Perm Diocese observe a local Feast of the Mother of God, St. Nicholas the Miracle Worker and St. Parasceve the Martyr. On that day Vladyka Afanasiy celebrated Divine Liturgy in the Church of the Icon of the Mother of God "The Sign" in the Gorodishche neighbourhood in the town of Solikamsk. After a festal moleben to the Mother of God, St. Nicholas and St. Parasceve the Martyr "Many Years" was sung.

On July 5, the Feast of St. Eusebius the Bi-

shop of Samosata the Martyr, Vladyka Afanasiy celebrated Divine Liturgy in the Church of the Presentation of the Lord in the Temple in the village of Romanovo, Usolye District.

On July 6, the 2nd Sunday after Pentecost of All Saints Who Shone Forth in the Land of Russia, Bishop Afanasiy celebrated Divine Liturgy in the Trinity Church in the village of Pozhva, Yusva District.

On that day in the evening, Bishop Afanasiy officiated at All-Night Vigil in the Trinity Church.

On July 7, the Feast of the Nativity of St. John the Baptist, during Divine Liturgy in the cathedral church Bishop Afanasiy ordained Deacon Anatoliy Romanyuk presbyter.

On July 12, the Feast of the Chief Apostles Sts. Peter and Paul, Vladyka Afanasiy celebrated Divine Liturgy in the Church of Sts. Peter and Paul in the village of Suksun. After a festal moleben "Many Years" was sung and then Vladyka Afanasiy felicitated the parishioners on their patronal feast and presented to each of them a memorable gift.

That day in the evening, the eve of the 3rd Sunday after Pentecost, Bishop Afanasiy officiated at All-Night Vigil in the Church of All Saints in the town of Kungur. On his arrival there he was welcomed by the rector, Archpriest Boris Bartov.

On July 13, the 3rd Sunday after Pentecost,

during Divine Liturgy in the cathedral church Bishop Afanasiy ordained Stefan Kainsky deacon.

On other Sundays and feast days Bishop Afanasiy officiated in the main cathedral, preaching at all the services.

Poltava Diocese On May 5, 1986, Easter Monday, Bishop Savva of Poltava and Kremenchug celebrated Divine Liturgy, followed by a festal procession in the Dormition Church in Kremenchug of which Archpriest Petr Kucheruk, Superintendent Dean of the Kremenchug Church District, is the rector.

On May 6, Easter Tuesday, the Feast of the Iberian Icon of the Mother of God and of St. George the Victorious, Bishop Savva celebrated Divine Liturgy in the Church of St. John the Baptist in the village of Markovka. At the Lesser Entrance he presented to the rector, Archpriest Georgiy Berezovsky, the mitre, a patriarchal award for Holy Easter.

On May 11, Sunday of St. Thomas the Apostle, Divine Liturgy in the St. Makariy Cathedral was concelebrated by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, who was visiting Poltava, Archbishop Irinei of Kharkov and Bogodukhov and Bishop Savva. During the Liturgy Metropolitan Filaret presented to Bishop Savva the Order of St. Sergiy of Radonezh, 2nd Class, a patriarchal award on the occasion of his 60th birthday. All-Night Vigil on the eve had been conducted in the same cathedral by Metropolitan Filaret and Bishop Savva.

On May 26, the Feast of St. Makariy the Martyr, the Archimandrite of Kanev, the Miracle Worker of Pereyaslav, there was the patronal feast in the Poltava cathedral. Bishop Savva celebrated Divine Liturgy there and officiated at All-Night Vigil on the eve.

On June 1, the 5th Sunday after Easter, of the Samaritan Woman, Bishop Savva celebrated Divine Liturgy in the Dormition Church in the village of Beliki. At the Lesser Entrance the archpastor, with the blessing of His Holiness Patriarch Pimen, elevated the rector, Father Vasilij Muras, to the rank of archpriest.

On June 8, the 6th Sunday after Easter, of the Blind Man, Bishop Savva celebrated Divine Liturgy in the St. George Church in the village of Lelyukhovka.

On June 12, the Feast of the Ascension, Bishop Savva celebrated Divine Liturgy in the Ascension Church in the village of Orlik. At the Lesser Entrance he elevated, with the

blessing of His Holiness Patriarch Pimen, the rector, Father Nikolai Yaroshenko, to the rank of archpriest.

On June 15, the 7th Sunday after Easter, of the Holy Fathers of the First Ecumenical Council, Bishop Savva celebrated Divine Liturgy in the Dormition Church in the village of Veprik. At the Lesser Entrance he presented to the rector, Archpriest Aleksandr Perverva, the palitsa, a patriarchal award.

On June 23, Holy Spirit Day, Bishop Savva celebrated Divine Liturgy in the Trinity Church in the village of Komsomolskoe, and on July 7, the Feast of the Nativity of St. John the Baptist—in the Church of the Nativity of St. John the Baptist in the village of Dudkin Gai.

On July 13, the 3rd Sunday after Pentecost, the local feast of the specially venerated Gorbanevskaya Icon of the Mother of God, Bishop Savva celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the cathedral church where the icon is enshrined.

On other Sundays and feast days, Bishop Savva officiated in the cathedral, preaching at all the services.

Tallinn Diocese On May 7, 1986, Easter Wednesday, the Feast of St. Sabas Stratilates the Martyr and the 70 warriors, Metropolitan Aleksiy of Tallinn and Estonia (now of Leningrad and Novgorod) visited, on his way to the Pukhtitsa Convent of the Dormition, the St. Aleksandr Nevsky Chapel located at the cemetery of Vyalgi village, Tartu Deanery, where the local faithful marked the centenary of its consecration.

Following a solemn welcome by the parishioners, Metropolitan Aleksiy, assisted by Archpriest Simeon Kruzhkov and Father Aleksandr Aim, conducted a moleben and bestowed his archpastoral blessing on the congregation. The moleben was attended by the Mother Superior of the Pukhtitsa Convent, Hegumenia Varvara, with some of the nuns.

After the moleben Metropolitan Aleksiy conferred upon the servant of the chapel and keeper of the church cemetery, Vera Soomelar, the Medal of St. Sergiy of Radonezh, 2nd Class, for her diligent service of the Holy Church. After that the Vladyka Metropolitan inspected the parish cemetery, expressing deep satisfaction with the order in which it is kept, for which he once again thanked the keeper V. Soomelar. The archpastor had a cordial conversation with the parishioners.



Mother Sergiya (secular name Olga Sergeyevna Sleptsova), a helper in the sanctuary in the Church of the Kazan Icon of the Mother of God in the village of Telma, Irkutsk Region, passed away on April 12, 1986.

She was born into a worker's family in the village of Sloboda near Moscow on July 11, 1896, and finished a gymnasium in Tula. As a girl she used to go with her mother to the Glinskaya Wilderness, and she treasured the memories of these visits to the end of her life. Having moved to the Far East, she entered as novice at the Convent of the Nativity of the Blessed Virgin in the Ussuriysk Territory. Her monastic spiritual unfolding proceeded under the guidance of startys of the Ussuriysk Monastery of the Holy Trinity and St. Nicholas—hegumens (later archimandrites) Sergiy and German, monks from the Valaam monastery who were sent in 1895 to assist Hegumen Aleksey Oskolkov in building the first monastery in the Far East. Hegumen Sergiy Ozerov, who became the father superior of the cloister in 1896, assembled a numerous monastic community, built churches and other premises. Divine services in the monastery were conducted according to the Rule of the Valaam monastery. The monastery was a pillar of Orthodoxy in the Far East, strengthening the spiritual and ethical foundations of Christian life in that remote region.

With the blessing of Archimandrite Sergiy, novice Olga was professed in 1926 by Archimandrite German, his close associate, with the name of Sergiya (in

honour of St. Sergiy of Valaam). In 1936 she was professed into the mantle in Tomsk by Hieromonk Nikolai, a spiritual son of His Holiness Patriarch Tikhon.

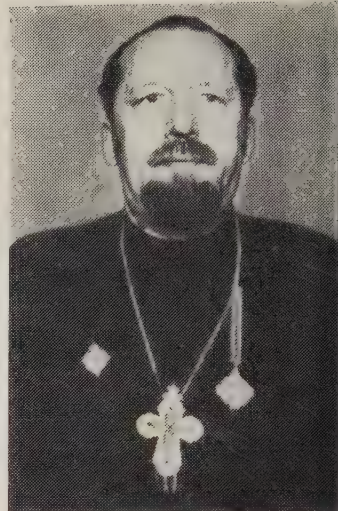
During the Great Patriotic War of 1941-1945, Mother Sergiya selflessly fulfilled her civic and patriotic duty as a factory and then a post worker. She was praised for her good work and decorated with the medal "For Valorous Labour During the Great Patriotic War of 1941-1945".

In 1950, Mother Sergiya moved to the village of Telma, Irkutsk Region. With the blessing of Archbishop Palladiy of Irkutsk and Chita (Sherstennikov, subsequently Metropolitan of Orel and Bryansk; †1976) she fulfilled for a period of 32 years the obedience of helper in the sanctuary in the Church of the Kazan Icon of the Mother of God. She regarded this obedience as "happiness she did not deserve" taking part in divine services with all due reverence, deriving strength from the Holy Communion and constant prayer. She fulfilled various other obediences placed upon her with love and humility baking prosphoras at night, helping at Liturgy in the morning and always taking care to keep the church in good order.

All through her life she honoured the memory of the Ussuriysk startys—archimandrites Sergiy and German and the father confessor of the cloister, Father Panteleimon (subsequently Bishop of Khabarovsk), preserving in her heart their paternal edifications and remembering their ascetic life.

In 1982 Mother Sergiya started losing her eyesight, but she bore the new trial prophesied to her by a starets with patience. In 1985 she fell gravely ill, but to her dying day she remained fully conscious and completely obedient to God's will. Being aware of the approaching end, she remained in constant inner prayer during the last few days of her life. Having come to confession and after being communicated, she peacefully departed unto the Lord.

The funeral service according to the monastic order was conducted by Father Pyotr Nemerishin, Rector of the Church of the Kazan Icon of the Mother of God in Telma, in the presence of numerous worshippers. Mother Sergiya was laid to rest at the village cemetery on the bank of the Angara River.



Archpriest Nikandr Grigoryevich Muller of the Riga Church of the Annunciation of the Blessed Virgin passed away on April 17, 1925. His father died when he was 12, and his deeply devoted mother Yelena Mikhailovna Muller, continued to instill in his children a deep love for the Church of Christ. In 1943, Nikandr Muller was ordained deacon and two years later, presbyter. From 1946 he served in churches of the Vilna Diocese and in 1957 finished a correspondence course at the Leningrad Theological Seminary. In 1961, he completed a correspondence course at the Leningrad Theological Academy. The degree of Candidate of Theology was conferred upon him. From 1979 he served in churches of the Riga Diocese, and from 1982 until his demise, in the Riga Church of the Annunciation.

On the 40th anniversary of his pastoral service he was granted the right to officiate with Holy Doors open up to the Lord's Prayer in recognition of his zealous service of the Church of Christ.

Before his death Father Nikandr was administered Holy Unction and received Holy Communion.

The funeral service was conducted in the presence of a large number of worshippers by Metropolitan Leonid of Riga and Latvia, assisted by diocesan clergy.

Archpriest Nikandr Muller was buried next to the cemetery Church of St. John the Baptist in Riga.

SERMONS

FOR THE 125th ANNIVERSARY OF CANONIZATION

St. TIKHON of Zadonsk

Exposition of the Gospel According to St. Luke

The whole human race, once it had renounced God and violated His holy commandment, fell into the hands of the Devil as into the hands of thieves and thus lost its holy, God-woven raiment and, covered with unspeakable ulcers, lay helpless in the way of this world like the man of the parable. No one could cure its ulcers. Divine Law was handed down to mankind from Heaven, but it only pointed out and castigated mankind's ulcers rather than curing them; threatened mankind with death, but did not help it. Prophets too were sent down, but also to no avail. The poor human race lay prostrate, covered with sores and ulcers, tormented, dishonoured and humiliated by that highwayman, the Devil, lay prostrate, *half dead* (Lk. 10. 30). God's cherished creature, man! To what plight, what wretchedness, what ignominy you were reduced by the crafty serpent! Where is your dazzling erstwhile goodness given to you by your Creator? Where the honour He originally granted to you? Where the image and likeness of God, in which you were made? Where the bliss for which you were created? The guileful serpent envied us that bliss, and cunningly caught us in its snares, and wounded us incurably, and deprived us of our bliss, and we came to know good and evil from personal experience. We lost good, and came to know evil. We reached out for Divine honour, and lost the Divine image. *Man being in honour abideth not: he is like the beasts that perish* (Ps. 49. 12). The incurable sores and ulcers our enemy in-

flicted upon us are pride, haughtiness of the mind, boundless self-esteem, unbridled lust, vanity, ignorance of God and failure to do His will, hatred, envy, hot blood, impurity and more of this kind. Evil is the more dangerous, being hidden deep in man, and is known only by those who assiduously study their inner state and are assailed by temptations. Our enemy had wounded and contaminated us so gravely, O man, that no power could cure us. It could only be done by the Divine power that had created us from nothing. The Creator had to come to His creature, who had been incurably wounded by the enemy and cast down in the way of this world, whom neither the Law nor the prophets had been able to restore, and had Himself to cure man, incurable as he was by any other power. And the Creator did come and had compassion on him. He came in man's image to man, who was wounded and half dead, in order to cure him and restore to original bliss, which man had lost through the serpent's wile (Lk. 10. 33-35). I am praising Thee, O my God and Creator!... I am glorifying Thy infinite condescension to me, All-Merciful One! Man, learn the ulcers of your soul, if you want to be cured of them, and pray assiduously and appeal to Christ that He should cure you. There is no cure for you without Him, for no created power can provide it. God alone can make darkness into light and evil into good, God, who creates everything from nothing [4, 122-123].

Martha, Martha, thou art careful and troubled about many things: but one thing is needful... (Lk. 10. 41-42).

What do you think of these two sisters; which of them served Christ better, Martha or Mary? Martha tried to show hospitality to the Saviour, while

Continued. For the beginning see *JMP*, 1986, no. 10, pp. 37-39.

Mary listened to the sermon of Christ with all her heart. I think many will praise more the efforts of Martha than those of Mary, evidently, as it seems to me, because Martha endeavoured, laboured and was concerned to please the welcome Guest, while Mary only took delight in listening to the Word of God. That is why Martha, indignant with Mary, her sister, complained to Christ. But do you hear what Christ says to Martha who was so concerned: *Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her* (Lk. 10. 41-42). Thus Christ praised the efforts of Mary more than Martha's. Praiseworthy though the effort of Martha was wanting to show Christ hospitality, more praiseworthy was the effort of Mary for she listened attentively to the Word of God. Martha was concerned with food for the body, and Mary with that for the soul, that was why Christ was more pleased with Mary's zeal than with Martha's. If anyone listens to His Holy Word with reverence and zeal, it pleases Him more than sweet food. Thus praising Mary's zeal in listening to the Word of God, Christ teaches us to be as zealously concerned about the spiritual (1, 49)*.

One who sincerely and vigorously believes God's Word and Promise, looks upon Him with faith and aspires to Him with hope, will renounce everything in this world with joy and regard all else as nought, being filled with the one urge for the priceless treasure (5, 33).

Blessed are they that hear the Word of God, and keep it (Lk. 11. 28).

Since gratified are those who not only hear the Word of God, but keep it, we must strive to hear and keep what is heard with God's help. Therefore the Apostle behests Christians: *Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was* (Jas. 1. 22-24). For God did not pro-

claim His Word to lie only in the character, a dead inscription, but for it to bear fruit in our hearts. For the Word of God is a living seed, Divine seed, which should grow spiritual fruit on the soil of our hearts. What good is a seed planted in the ground if it does not bear fruit? So too the Word of God, preached and heard, is useless if it does not bear fruit in our hearts; that is to say, if we do not endeavour to improve our lives according to His behest. A government decree is issued so that the citizens might fulfil it, and the Word of God is pronounced so that we might live our lives according to His rule. Thus, it is useless to hear the Word of God if we do not live according to His rule; moreover, those who hear the Word and do not keep it will receive the greater condemnation (2, 9-10).

What you have heard in the church, ponder over at home, and try to fulfil so that the Word of God, heard but not implemented, might not be to your condemnation. Also teach and admonish your family, your children the same, so that you will not be punished by God because of them. Thus, entering the church and praying, you will leave it full of beneficence, and arrange your life accordingly well, and win the cherished Eternal Bliss through the grace of our Lord God Jesus Christ Amen (1, 104).

The Parable of a Rich Man Who Wanted to Build Greater Barns to Bestow His Goods (Lk. 12. 16-21).

No one can take anything from this world with him; *for we brought nothing into this world, and it is certain we can carry nothing out* (1 Tim. 6. 7). To each, who gathers but is not rich toward God, the voice of God is addressed: *Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?* (Lk. 12. 20). Although all see that the rich and poor, the famous and obscure, go to the other world, and what they see of others they expect for themselves, nevertheless, they endeavour to grow rich and famous as though they expect to live many thousand years indefinitely. The eyes of the soul of such people are dazed and darkened; although they are rich they do not see their poverty; although they are famous they do not see that they are obscure although wise, they do not see the

* The first figure indicates the volume, and the second, after the comma, the page in the following publication: *Works*, 6th edition, Moscow, 1898, Vols. 1-2, 5th edition, Moscow, 1889, Vols. 3-5.

foolishness and blindness; although they consider themselves blessed they do not realize their sinfulness (2, 150-151).

How can one profit, if his soul perishes? Foolish is the sage who is wise before the world but a fool before God. Poor and wretched is the rich man who gathers for himself and is *not rich toward God* (Lk. 12. 21). What is health, if the soul is sick and dying? What good is learning, if the mind and heart are blind to the work of salvation? (3, 190).

Where now are the famous and rich who lived formerly and insatiably sought and desired the treasures of this world? They await the universal judgement and reward according to deeds. The seekers of fame and others who love this world today go there too. Those who spend their days in vanities deserve lamentation. Those who gather for themselves and are not rich toward God should weep (2, 156).

There is drunkenness from wine; and drunkenness not from wine. Drunkenness is caused by excess drinking of wine. It is not from wine if a man gets drunk from love of this world, vain thoughts and lawlessness. One intoxicated with wine often does not know what he is saying or doing, he knows no fear or shame and whatever he does is ridiculous. So too one intoxicated with love of this world and other lawless ideas, does not know what he is doing: he grasps at one thing then at another, but all his strivings and works turn against him. He sees that all die and can take nothing with them, nevertheless he strives to increase his wealth, to expand his lands, build houses and satisfy his other caprices, to win vain honour and fame; he strives, I say, as though he alone in this world will live forever. But God will say to him: *Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?* (Lk. 12. 20) He is foolish indeed and ridiculous, but he deserves compassion more.

If someone in a foreign country is planning to return soon to his native parts, to return home, but at the same time is accumulating much real estate, will he not be ridiculous? Of course, anyone observing his business activity will naturally point out to him: "But

you will have to leave all this behind, why are you accumulating so much?" So too is a man, who saves much in this world, foolish and ridiculous, for he knows that he must leave everything in this world as in a foreign land, and leave soon.

This is because he is intoxicated, not with wine, but love of this world, which dulls his brain to such an extent that the poor man does not know what he is doing. To be drunk with wine is bad enough, but this is worse. One drunk with wine may easily become sober, but one intoxicated with love of this world sobers with great difficulty. The lust living in him makes him unreasonable, it invents many reasons and prevents him from becoming sober. "I need it for my wife," he says, "for my children and my old age." But what about honour and fame which you desire as much as wealth? What are they for?...

Oh, you drunk not with wine, but the lusts of this world of vanities, open your eyes and look upon those who were like you once. Where is their wealth? Their honours and fame? Their caprices and pride?... They left everything behind when they left the world, or rather, the world left them, although they did not want this to happen. It happened with them as with those who dream that they have much and are drinking much, but upon awakening they see nothing in their hands and feel a great thirst. So too with those drunk with the vanities of the world; while they lived on Earth as in a dream they had much and drank much, but when they were dying, more, after they were dead, they found themselves poor, and felt great thirst within and begged for a drop of water but were given none. The answer they heard was: *Son, remember that thou in thy lifetime receivedst thy good things* (Lk. 16. 25). The useless and late repentance of the impious is their lot: *What has our arrogance profited us? And what good has our boasted wealth brought us? All those things have vanished like a shadow, and like a rumor that passes by; like a ship that sails through the billowy water, and when it has passed no trace can be found, nor track of its keel in the waves; or as when a bird flies through the air, no evidence of its passage is found; the light air, lashed by the beat of its pinions and pierced by the force of its rushing flight, is*

traversed by the movement of its wings, and afterward no sign of its coming is found there; or as, when an arrow is shot at a target, the air, thus divided, comes together at once, so that no one knows its pathway. So we also, as soon as we were born, ceased to be, and we have no sign of virtue to show, but were consumed in our wickedness." (Wisd. Sol. 5. 8-13). Beware that you too do not repent too late and uselessly. Wise and blessed are those who learn from the misfortunes of others and themselves avoid misfortune (4, 103-

105).

The impious are rich, but rich [by what is] in their treasure stores and trunks, and not in themselves [with spiritual virtues]. Yesterday and all the time that his passed are like a dream. so too is it with a rich man, while he lives he sees his riches, but as soon as he dies everything disappears like in a dream and nothing is left to him except memory and a bad conscience for he had accumulated but was *not rich toward God* (Lk. 12. 21).

(To be continued)

On the Feast of St. John Chrysostom



hen preaching about the Kingdom of God, our Lord Jesus Christ said: *I am not come to call the righteous, but sinners to repentance*

(Mt. 9. 13).

Thus, if we want to have communion with our Saviour we must rank ourselves with sinners, but not such sinners who add sin upon sin, but with those who desire to repent.

But how can we repent when we do not know what sins to confess to the priest? Repentance seems to us extremely difficult and onerous.

St. John Chrysostom in his discourses *On Penance* shows that it is not difficult at all for one who desires to turn away from sin. To convince us of this the saint offers several ways whereby a man can enter the mood of penitence. Basing himself on Holy Scripture he describes in detail each path. "I shall show you many ways of repentance," he says, "in order that through the variety of ways you may make salvation easier for yourself. If God had given us only one way of repentance, we would have pleaded that it was impossible to follow and that we could not be saved. In order to deprive you of such an excuse He has given you more than one way, not two or three, but very many and different ways."

The *first* way is the confession of sins. "You are a sinner?" the saint asks, "do not despair, but go and repent. You have sinned? Say to God: 'I have sinned'. Where is the difficulty here? Where the onerousness? The grief? It says in Divine Writ: *Declare thou, that thou mayest be justified* (Is. 43. 26), speak your sin that it may be

absolved." St. John Chrysostom set King David as an example: "He committed adultery and murder... but was not aware that he had sinned so blinded was he by passion!" With great care and by way of a parable the Prophet Nathan explained to David his sin and persuaded him to repent. David's spiritual eyes were opened and with grief he cried: *I have sinned against the Lord*. And immediately the Prophet Nathan, on behalf of God Himself, said to him: *The Lord also hath put away thy sin* (2 Sam. 12. 13).

"There is a *second* path of repentance. What is it? The lamentation over sin. You have sinned? Weep and your sin will be wiped out. I am not ordering you to cross the sea, to enter a harbour, to travel, to set out on a long journey, to spend money, or to entrust yourself to stormy waves, but what? Weep a little over your sin." St. John Chrysostom set the example of King Ahab. This Samaritan King in his caprice wanted the vineyards belonging to Naboth but the latter refused to sell his vineyards because they were the inheritance of his fathers. Then Ahab with the help of his wife, Jezebel, had Naboth wrongly condemned and stoned to death, and took possession of the vineyards. Then came St. Elijah the Prophet and denounced Ahab and threatened him with an awful death and Ahab saddened and wept over his sin. He realized his lawlessness and God repealed the sentence pronounced upon him (1 Kgs. 21).

"There is also a *third* path," continues St. John Chrysostom, "humility of mind. Be humble in mind and the bond

of sin will be loosened." In support of this the saint reminds listeners of the Lord's Parable of the Publican and the Pharisee, as well as the example of St. Paul the Apostle. The Holy Apostle, despite the fact that he was aware of the great action of God's grace within himself, that he laboured far more than the other Apostles (1 Cor. 15. 10), was very humble in mind. He who had been imprisoned and scourged, who had seized the universe with his epistles at the summons of the Heavenly Voice, remained humble when he said: *I am the least of the apostles, ... am not meet to be called an apostle* (1 Cor. 15. 9). The saint goes on to explain: "True humility in mind lies in the fact of being humble in all things and calling oneself the least. Just consider who said this: Paul, a citizen of Heaven, although still burdened with a weak body; a pillar of the Church, an earthly angel, a heavenly man!"

St. John Chrysostom offers a *fourth* way of repentance. "What is it? It is mercy, the queen of virtues, which very quickly leads people to Heaven, the best protectress. Great is mercy, great is the flight of mercy, she cleaves the air, passes the moon, rises higher than the sun's rays, and reaches the skies, but does not stop there, on the contrary, penetrates the sky, bypasses the Angels and the Archangels and all the higher powers, to stand before the Throne of God. Learn this from Scripture which says: *Cornelius!... Thy prayers and thine alms are come up for a memorial before God* (Acts 10. 3-4). The words *before God* mean that although you have many sins, because mercy is your defender, you need not fear; not a single heavenly power can stop her, she demands her due, holding in her hands her own writing. It is the voice of the Lord Himself: what you have done to *the least of these... ye have done it unto me* (Mt. 25. 40). Thus, however many your sins, your mercy surpasses them."

In order to confirm this thought, St. John Chrysostom recalls the Lord's Parable of the Ten Virgins. Five of them were wise and five foolish. The wise had the oil and the foolish did not. The wise entered the bridal chamber with the Bridegroom Christ, but the foolish were shut out of doors. St. John Chrysostom interprets the oil as mercy

which was especially convincing to his Greek audience. In Greek the word "oil" also means mercy and the olive oil necessary to light the lamps. The saint says: "How much good comes from mercy whereas we are negligent and careless! Give, if you can, bread. You have no bread? Give a drink of cold water. You have not even this? Then weep with the unfortunate one and you will be rewarded—but a reward not for the compulsory but the free act."

Another, *fifth* way of repentance, which is prayer, is offered by St. John Chrysostom. "Pray continuously," he says, "do not grow faint but pray zealously to God the Lover of mankind, for God will not turn away from one who prays constantly, but will forgive you your sins and fulfil your wishes." About the fact that prayer will bear the desired fruit, St. John Chrysostom convinces his listeners by adducing the example of Christ's parable about the persistent person who got bread from his neighbour who at first had refused because he had already gone to bed with his family and did not want to get up.

The *sixth* way of repentance is fasting. The most vivid example of this is the saving of a whole city—Nineveh—through the preaching of the Prophet St. Jonah who went around the city saying that Nineveh would perish in three days. St. John Chrysostom says: "The Ninevites heard him and showed no distrust or negligence, but hurried immediately to fast: men, women, servants, masters, superiors and subordinates, children and the old, even the cattle were not left out of this public act. Drunkenness and gluttony shook and threatened the downfall of the city when it still stood, but the fasting upheld it even when it was shaking and was ready to fall!"

See how many different and possible ways there are to penitence. If we read the Gospel attentively, we can find other ways too. For instance, faith. The paralytic and those who helped to place him at the feet of Christ had faith and the sick man heard first of all the words: *Son, be of good cheer; thy sins be forgiven thee* (Mt. 9. 2).

Forgiveness of sins may be induced also through love of Christ, as a source of holiness and goodness. This is wit-

nessed by the example of the woman who came to the house of the Pharisee Simon. Christ Himself says of her: *...she hath washed my feet with tears, and wiped them with the hairs of her head.... Her sins, which are many, are forgiven; for she loved much* (Lk. 7. 44, 47).

And finally, forgiveness of sins may be received through confession of Christ. The Good Thief accomplished this confession on the cross, at a time when many had turned away from the Lord, and received the answer: *Today shalt thou be with me in paradise* (Lk. 23. 43).

All the listed examples are necessary in order to awaken in us a feeling of repentance. With this feeling each can go boldly to Confession and receive the

remission of sins in the Sacrament of Penance. We need penitence very much. Without penitence we may become unfeeling and indifferent. Moreover, we may imagine ourselves righteous; we will become self-satisfied and our hearts will harden and then we shall approach spiritual death.

Let us then go to Christ for He loves us; let us love Him too! He is the giver of Eternal Life, He shows each one of us our path to it. All the paths—confession, tears, humility in mind, fasting, acts of faith and love, invoking the Lord or just praying—are tied together by one thread. This thread is love of Christ Who heals us, purifies us, and revives us. Amen.

Metropolitan IOANN VENDLAND

Presentation of the Mother of God in the Temple

In the Name of the Father, and of the Son, and of the Holy Spirit



Today, on the Great Feast of the Presentation of the Most Pure Virgin in the Temple, which announces to us the approach of Christmas days

we are filled with the feeling of special unearthly joy and spiritual jubilation.

The soul of a Christian always seeks Eternity, the intransient life of holiness and bliss, which is alien to vanity, sin and evil. And on the Feast of the Presentation of the Mother of God in the Temple, our hearts endeavour to partake of the joy of this day of grace, to merge with this Church triumph of faith. In the depth of our souls we are aware that the best environment for the spiritual life of a Christian, one that transforms his powers, is the House of God, as the holy of holies on Earth, where God and His grace abide in a special way, and in which once upon a time the Blessed Virgin grew spiritually and became the Bride Unwedded and Mother of the Lord.

What gives us joy on this feast? The radiant hope for the salvation of the soul which the Blessed Virgin gave us with all Her earthly life. She entered the Temple according to ancient prophecies, moreover, entered the Holy of Holies into which only the chief priest, the servant of the altar of the Lord, enters only once a year; all this occurred

through the will and order of the Holy Spirit of God.

The meaning of this feast is best reflected in the church hymn so close to our hearts, which flows into a joyous hymn of our faith: "Christ is born: extol Him! Christ from Heaven: go to meet Him! Christ on Earth: be ye lifted up! Sing unto the Lord, all the whole Earth, and praise Him in song with joy, O ye people: for He hath glorified Himself."

In these sacred images the Holy Church confesses the most praiseworthy and unique temple of the soul of the Blessed Virgin which miraculously contained the Uncontainable God, and revealed the Incarnate Son of God with the most wise aim of saving all men.

In the holy writings of the Christian Church we find few lines and words about the earthly life of the Theotokos, which is so holy and lofty. The Church knows more about Her from Holy Tradition than Holy Scripture. But this should not be considered a fortuity or a blank in history. No! In the memory of the Church the most pure life of the Mother of God is preserved so clearly, vividly and profoundly that despite the lack in the Gospel narratives, Her holiness arose no doubt, neither in olden times nor subsequently.

What does the Church Tradition say?

At the age of three the Blessed Virgin was taken by her righteous parents, Sts. Joachim and Anne, to the Temple of the Lord and dedicated to God. Although She was then "of tender age in the flesh", as it says in the Church service, She was "perfect in soul". From that moment the life of the Blessed Virgin Mary was closely linked with the Temple. For Her it was a place of humble and vital communion with God as with Her Heavenly Father, Who wisely provides for the good and salvation of the whole world. In the Temple She accomplished with joy the zealous and courageous acts of fasting and prayer, seeing in them spiritual benefit to Herself. She combined the life of the soul with physical labour, wearying Herself daily with needlework. The feat of Her earthly life was so great and lofty that an Angel of the Lord visiting the Maiden in Her retreat strengthened Her with heavenly food. It was truly a good, pure and holy life, with which none else can be compared. It won the admiration not only of people on Earth, but of heavenly beings as well—the angels and saints. And there into the Temple of the Lord, where the Blessed Virgin, prayerfully dwelt fulfilling the will of the Most High God, descended Archangel St. Gabriel from the world above and announced in Her person to the entire world *tidings of great joy*—the Incarnation and Nativity of the Son of God, Who would *save his people from their sins*.

One can but wonder and be filled with veneration before such an unearthly life of an earthly person. For us, who bear the lofty name of Christian, it is a great and intransient example. In the life of the Blessed Virgin everything was marvellous and holy. It is difficult for us to image with what deep humility of soul She accomplished Her life feat as the Most Pure Virgin, Who dedicated Herself entirely to God, and as the Mother Who devoted Herself to the service of Her Son and Lord. The prayerful invocation of the Name of God as the Most Holy and Almighty, full of Grace and Beatitude, rejoiced the soul of the Blessed Virgin; She did not part with prayer to Her last breath. It was the Temple, Her life there abounding in prayer, that gave Her the supreme, divine knowledge of God, which She kept



Presentation in the Temple of Our Most Holy Queen and the Mother of God, Blessed Virgin Mary

sacredly in Her heart and which made Her different from all other people.

What is instructive for us in the life of the Mother of God?

In the holy image of Virgin Mary and in the divine beauty of Her life we contemplate virtues of the soul, one brighter than the other, revealing a new sun of grace full of light and warmth. For us, instructive and admonitory is Her life itself, which was an active striving for goodness, truth and sanctity, and which allowed Her to approach God and become the Mother of Christians.

What shall we answer to the call of the Church?

Man is great in God—the Eternal and Beatific Source of all being, and is pitiful in his dubious trust in his own powers. This is not merely an apt phrase or turn of speech, but the truth and reality of life itself about which we often think and about which the Gospel of Christ and the teachings of the Holy Apostles and the Fathers of the Church convince us.

Abide in me, says Jesus Christ, and *I in you*, we read in the Gospel According to St. John. *If a man abide not in me, he is cast forth as a branch, and is withered* (Jn. 15. 4, 6).

He that loveth his brother abideth in

the light, behests the Holy Apostle John (1 Jn. 2. 10).

"Brilliant is victory," teaches St. John Chrysostom, "when thou conquerest evil with good."

To abide in God and with God, to do good to men—this is the cherished goal and basic meaning of Christian life.

Let us consider whether this is the way we understand our earthly designation, our Christian obligations to God and men.

Spiritual life for man is not something unattainable. It can be actually realized and fully suits the conscious life of reasonable beings.

In the *Lives of Saints* of the Christian Church, the experiences of the faith of men, who have attained to God and have lived a lofty Christian life, are genuinely expounded. We, on our part, should show sincere desire to live such

a life, be zealous in spiritual labour and virtues, in order to gain salvation for the soul and glorify the Heavenly Father. The Lord in His love of mankind and His mercy is always ready to meet half way anyone seeking Him and repenting of his misdeeds. Striving for God, a sincere love of Him, cause joy to those in Heaven.

On the feast of the Most Holy Mother of God, the Church suggests to us to think about our spiritual life as the foundation of foundations of our earthly activities. Gazing at the holy image of the Blessed Virgin, listening to the liturgical hymns about Her glorious life, let us trust in Her maternal love and aid. May they accompany us throughout our life in the attainment of the Kingdom of God. Amen.

Archimandrite Prof. EVLOGIY of the MTA

The Synaxis of St. Michael the Archangel of God

In the Name of the Father, and of the Son, and of the Holy Spirit



Today the Holy Church is glorifying St. Michael the Archangel of God and the Host of the Bodiless Powers of Heaven. The faithful servant of God, St. Michael, was placed by the Lord above the nine angelic orders because he had banished from Heaven Lucifer and the other fallen angels. That is why this Holy Archangel, this warrior *against spiritual wickedness in high places* (Eph. 6. 12), is often depicted on icons wearing an armour and holding a sword in his hand.

A look at the icon of St. Michael should remind us that we Christians are also warriors called upon to fight against the Enemy of mankind, and not only to fight but to conquer. In the Sacrament of Baptism we became warriors of Christ and joined the banner of the Church Militant which here on Earth continues to fight the evil powers banished from Heaven by the Archangel. God has also armed us with weapons: *the breastplate of righteousness... the shield of faith... the helmet of salvation and the sword of the Spirit, which is the word of God* (Eph. 6. 14, 16-17).

The weapon is spiritual, the enemy is the evil spirit, and the battlefield—the human heart. How can we overcome this enemy who shoots arrows at us? The Word of God and Church Tradition teach the Christian the art of spiritual combat.

Is your heart wounded with arrogance? Overcome the enemy with humility. Do you feel desire to dominate? Learn to obey. Conquer evil with good, hatred with forgiveness and love, lust with chastity and abstinence. We must not yield an inch of our heart to the Devil, or he might settle there and begin to order us about; we are called to give our heart to the Lord Christ that He might come and make His abode in it (Jn. 14. 23).

Every Christian knows by experience that a battle rages in the heart of man between light and darkness, good and evil, Christ and Belial (2 Cor. 6. 14, 15). This battle is hard and demands from Christ's warrior the exertion of all his spiritual strength. That is why Abba Martinian, an ascetic of the 5th century, teaches us "not to faint under the weight of numerous acts of piety, with different and repeated struggles



BAPTISM IN KIEV

A mural by V. M. Vasnetsov in the St. Vladimir Cathedral in Kiev over the main stairs leading to the gallery. Depicted in the centre is Prince St. Vladimir, Equal to the Apostles, on his right is the Byzantine Empress Anna, his wife, and on his left the first Metropolitan of Kiev Mikhail. On the banks of the Dnieper presbyters are baptizing the residents of Kiev

INTERNATIONAL STUDY CHURCH CONFERENCE
ON THE MILLENNIUM OF THE BAPTISM OF RUSS

Kiev, July 21-28, 1986



Moleben in the St. Vladimir Cathedral before the opening of the Conference



The Conference presidium on the opening day. From left to right:
Metropolitan Filaret of Minsk and Byelorussia, Metropolitan
Filaret of Kiev and Galich, Archbishop Pitirim of Volokolamsk



In the conference hall



CHRIST THE PANTOCRATOR

A mural by V. M. Vasnetsov in the main dome of the St. Vladimir Cathedral in Kiev. The right hand of the Saviour is bestowing a blessing and the Gospel with the words: *I am the light of the darkness* (Jn. 8. 12). And the light shineth in darkness: and the darkness comprehended it not (Jn. 1. 5). Painted on the golden nimbus is the Name of God O ON, which means *I AM* (Exod. 3. 14)

of the St. Vladimir Cathedral in Kiev. The right in the left hand He is holding an open book of world: he that followeth me shall not walk in darkness: and the darkness comprehended it not



THE MOST HOLY MOTHER OF GOD WITH THE DIVINE INFANT

A mural by V. M. Vasnetsov in the apse of the main sanctuary of the St. Vladimir Cathedral in Kiev. The Mother of God is depicted walking on the air towards the worshippers surrounded by the seraphs. The majestic figure of the Theotokos is 9 metres high

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▲
Common prayer before
session



In the conference hall



During an intermission



Discussion of a report



Conference participants and guests
visiting the Kiev-Pechery Lavra

In the caves of the Kiev-Pechery Lavra



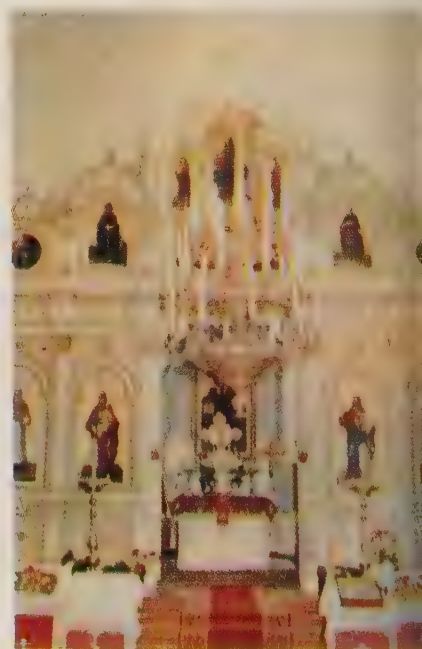
Meeting with representatives of the Soviet public at the Ukrainian Republican
Peace Committee

PATRONAL FEAST AT THE CHURCH OF ST. GEORGE IN TARTU



The Church of St. George the Great Martyr in Tartu

▲ Metropolitan Aleksey of Tallinn and Estonia (now of Leningrad and Novgorod) with parishioners of the St. George Church after Divine Liturgy, May 6, 1986



The interior of the church ►



on the path of righteousness; not to draw back or concede to the enemy shameful conquests over ourselves." "You must endure every battle caused by natural passions," says St. Isaac Syrus, "the opposition of this world, the constant and ceaseless malice of demons, the evil intent with which they usually attack us. Do not be afraid that the cruel battle will be continuous and long, do not waver because of the long struggle, do not weaken and tremble from enemy attacks, do not fall into despair if perhaps you cede for a time and sin, but in the coming battle stand firm and be victorious."

Who will conquer in our hearts, Christ or Belial? Victory will go to the one with whom we take our stand. What is the reward for conquering the Devil? Eternal Life. What awaits one who has retreated before darkness? Eternal Death.

Every day, every hour, the Lord gives us a choice: to fulfil the commandment or break it, to follow the conscience, although it may be hard, or suppress its voice in the heart. If we want to enter Eternal Life we must always heed the voice of our Heavenly Father calling to us through our conscience and the Holy Commandments. Each time we are called to serve God, by fulfilling His commandment, let us remember that we are the warriors of the Great Commander, Christ the Saviour. Let us remember that we are not alone in the battle with the Enemy of mankind. Together with us are the Church Triumphant, all the saints, all the Angels and St. Michael the Archangel. Let us turn to them for help, with faith that it will follow immediately, thereby preserving ourselves from defeat in the battle for the Kingdom of Heaven. Amen.

Father DIMITRIY NIKOLAEV



PEACE MOVEMENT

CHURCH FOR SOCIETY

Believers of Moscow Support the Soviet Moratorium on Nuclear Tests

On August 29, 1986, representatives of the synodal institutions of the Moscow Patriarchate, Moscow clergy and laity met in the Dormition Church of the Novodevichy Convent to discuss the Statement of the Soviet leader M. S. Gorbachev of August 18, 1986, announcing the extension of the Soviet moratorium on nuclear tests. The meeting was chaired by Metropolitan Yuvenaliy of Krutitsy and Kolomna.

The participants heard with great attention a message from His Holiness Patriarch Pimen of Moscow and All Russia which was read out by Protopresbyter Matfei Stadenyuk. Speakers at the meeting, including Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Archbishop Iov of Zarsk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, Archbishop Mejodiy of Voronezh and Lipetsk, Head of the Economic Management, clerics of Moscow churches, staff members of the synodal institutions and representatives of executive bodies of the Moscow parishes, voiced full support for the latest peace initiatives of the Soviet government which are fully in accord with the stand on preserving peace today taken by the Russian Orthodox Church.

The meeting unanimously adopted a Message to the Faithful of the World.

Message from His Holiness Patriarch PIMEN

**To Metropolitan YUVENALIY of Krutitsy and Kolomna,
and to the Participants in the Meeting on Peace and Disarmament
of the Representatives of the Synodal Institutions, the Clergy and
Laity of Moscow**

Your Eminence, beloved Vladyka Metropolitan Yuvenaliy,
Dear fathers, brothers and sisters in the Lord,

Your meeting is taking place at an extremely crucial and tense moment in the international situation, when the world is close to that decisive turning point at which its inhabitants must make the final choice between life and death, between creation and destruction.

An actual threat of annihilation hangs over mankind because the nuclear arsenal is constantly growing and now equals to over a million bombs similar to the one dropped over Hiroshima. The nuclear weapon, however, is not the only lethal weapon. In the opinion, for instance, of UN experts the use of modern chemical weapons will inevitably be the cause of irreversible biochemical processes in Nature which will turn Earth into a lifeless waste. And yet the USA, which already has enough chemical weapons to destroy the population of the planet fifty times over, continues to allocate billions of dollars to the development and production of new generations of this and other types of mass annihilation weapons. In conditions under which every sixth person in the world is underfed, five million die of starvation annually, every fifth inhabitant of the planet is illiterate, and every third is denied even a minimum of medical aid, the squandering of enormous sums on destruction is becoming inadmissible in every respect and should be condemned as a moral evil.

There is only one way out of this dangerous situation—to unite efforts and curb the aggressive plans of reaction and the arms race, while turning the funds thus released on the needs of socio-economic development. The system of deterrence which has not justified itself in

any way must be replaced by a system of general security, based on increasing confidence.

In February 1986, the Holy Synod of our Church adopted the Message on War and Peace in a Nuclear Age. Our Holy Church sees the basic cause of international tension in the following:

"Our time is characterized by peoples' search for political and economic independence, for social justice, for the development of their own identities, for building such a society that will ensure life in dignity for its every member.

"But the legitimate desire of peoples to follow their own ways of development has been often met not with understanding but opposition on the part of many powers that be.

"A strongest manifestation of it is the policy pursued today by the US ruling circles. Ascribing the natural processes of liberation and development that go on in the world to the interference of the Soviet Union, they have carried out the policy of confrontation towards our country, reinforcing this policy by their search for military superiority, which has found its manifestation in the arms race. All this has led to the escalation of international tension and increased the danger of a nuclear war."

In these circumstances the government of our country is doing everything possible to deliver the nations of Europe and the whole world from the threat of a thermonuclear catastrophe, and is consistently striving for preventing the course of events from forcing it to resort to reciprocal measures to further safeguard its national security and the security of its allies.

Our country considers the return of international relations onto the road of detente one of the most important tasks of the present political development and is constantly declaring its readiness to do its utmost to continue the process begun in Helsinki of strengthening security and developing cooperation in Europe. The policy of peaceful coexistence and development of equal and mutually advantageous relations with the United States of America remains the general line of Soviet foreign policy.

There are over a hundred well-known peace initiatives of our peace-loving country. The renunciation to use nuclear weapons first and the unilateral moratorium on nuclear weapons tests are clear evidence of the political will and new mentality of the Soviet leadership in a nuclear age. But we have the right to ask: For how long will these noble steps of our peace-loving Motherland remain the voice of one crying in the wilderness?

In his statement of August 18, 1986, Mikhail Sergeyevich Gorbachev has given a new chance to militaristic circles and their sponsors to be taken advantage of and heed the voice of reason. The statement by the Soviet leader rang out like a mighty bell the toll of which was heard throughout the world, and if the Reagan Administration keeps silent *the stones would immediately cry out* (Lk. 19. 40). We must turn to the heart and conscience of peoples, who will in the end curb, we trust, those who are today enemies of sacred peace on Earth. With love I invoke God's blessing upon you and wish all of you to champion and defend actively and purposefully to preach and carry to contemporary mankind blessed peace firmly believing that *the Lord will give strength unto his people; the Lord will bless his people with peace* (Ps. 29. 11).

With bountiful love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

August 28, 1986

ADDRESS

by Metropolitan YUVENALIY of Krutitsy and Kolomna

In cities and villages, throughout our boundless country, Soviet citizens are expressing their regard for the historic act of the Soviet government, which has announced the prolongation of the unilateral moratorium on nuclear weapons tests after the termination of a year's period. Being an integral part of our nation, we share its thoughts, anxieties and hopes connected with efforts to prevent a world holocaust. Today we have gathered together within the walls of this ancient cloister not only to express our religious feelings in connection with the alarming period in the international situation we are living in, but to find effective ways for active participation in the struggle for peace. Facing such a highly qualified audience, it is difficult for me to mention something that is unknown to each of you concerning the wide participation of the Russian Church in peacemaking.

It is not weakening, on the contrary, it is expanding and taking on new and more effective forms. *The Journal of the Moscow Patriarchate* broadly covers this noble activity. Our position is unambiguous, well defined and clear. It is not an adaptation to a transient moment in life, for patriotism and peacemaking are inherent in our Holy Church. This was excellently testified by His Holiness Patriarch Pimen at the Second Special Session of the UN General Assembly on Disarmament, when he said: "True to her salvific mission, our Church has always been concerned about asserting peace and unity in the life of her nation and about having peace and brotherly friendship with other nations. Our Church has never relinquished her inspiring support for our people when it was forced during the last one thousand years to fight to save its life and culture, the freedom and independence of its Motherland, from ruinous foreign invasions and strove sacrificially for peace and justice.

"Considering peacemaking to be one of her sacred duties, the Russian Orthodox Church is also doing all she can in our days to promote the strengthening of peace throughout the world."

The forms of peacemaking of the Russian Orthodox Church at present are diverse. We attach special significance to the work of uniting the voices of all religious people in our country and abroad in a single front for the security of peace and against the threat of war.

We have accumulated sufficient experience

of joint struggle and involvement in peacemaking: we have learned to oppose the power of evil and violence with our unity, close ranks and solidarity, our deep loyalty to the ideals of peace and justice.

The numerous bilateral contacts with Christian Churches and organizations fill a special page in the modern life of our Church. It should be noted that at all the meetings and conversations the theme of peace in all its aspects has always been one of the most important elements in the dialogue. We feel great satisfaction with the fact that today the Churches and religious associations fully realize their responsibility for the preservation of the sacred gift of life and see in this their paramount duty, by fulfilling which they are making their contribution to the cause of preventing war.

We consider the participation of our representatives in the activities of public organizations of the Soviet Union, which are dealing with the questions of peace and cooperation among nations, to be an effective form of involvement of believers in the struggle to consolidate peace. Many of them have as their members the hierarchs, clergymen and laymen of the Russian Church who are making their Christian contribution to their work.

We also take an active part in the activities of international Christian and inter-religious associations and movements, which are also concerned with the problems of peacemaking among them the World Council of Churches, the Christian Peace Conference and the Conference of European Churches. By her participation, the Russian Orthodox Church is affirming one of the greatest principles of the present day—the solidarity of all forces and people of good will, irrespective of their outlook, political and cultural views, race and nationality, in the struggle for peace, for detente, and for disarmament.

A special place in the service to the cause of peace occupies the relationship of the Russian Church with the heads and leaders of Christian Churches and other religions in the United States of America, a relationship which is almost thirty years old. It is characteristic that in the last years, when the winds of the cold war began to blow again from the West in the relations between the USSR and the USA, our inter-religious ties have not weakened but have become especially intense. Thus, since 1979, when the leaders of the Christian Churches of our two countries adopted the joint

statement "Choose Life", at the Geneva consultation, the contacts have been renewed every year, the object of their concern being peace, disarmament and detente.

The peacemaking of the Russian Church is not limited to the narrow circle of persons guiding her activities, the whole of our many million Church is caught up in this sacred cause. The many millions of rubles donated to the Peace Fund by our parishes, dioceses and the Patriarchate, as well as individual persons, are a clear confirmation of the participation of the entire Russian Church in the cause of peace.

In his primatial address to us, His Holiness Patriarch Pimen speaks of the Message of the Holy Synod on War and Peace in a Nuclear Age adopted in February 1986. This document is published in *The Journal of the Moscow Patriarchate*, No. 6, and I am sure you are all familiar with it. I only want to say that it is a result of painstaking work of over two years by hierarchs and clergymen, theologians and other ecclesiastical workers, who took into consideration not only similar pastoral documents of Sister Churches, but summed up the thousand-year experience of their own Church. This Message should be for us the initial document for expressing the position of the Russian Orthodox Church in the issues of modern peacemaking, and I insistently recommend its use in your sermons because you will not find a more qualified or authoritative material on the given subject.

I should like to cite the conclusion of this Message, to show you what are our prospects and the role we shall assume in the ranks of peace champions.

"This Message is issued at a significant time. The human race is standing on the threshold of the third millennium from the year of the Nativity of Christ. At the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations (Moscow, 1977), the Russian Orthodox Church made an appeal to all Christians to begin their preparations for the great and sacred occasion of the 2000th anniversary of the coming to the world of our Lord Jesus Christ by declaring the remaining years the *years of peace* to be devoted to the zealous work for strengthening peace among nations. The years

that have passed since the conference have really been years of a growing peace movement throughout the world.

"The United Nations Organization has proclaimed 1986 the Year of Peace. We welcome this decision and hope that every state in the world will make in this year its own contribution to the establishment of a lasting, just and universal peace.

"For the Russian Orthodox Church, this period is even more significant because, as we have noted in this Message, she is standing on the threshold of her 1000th anniversary. Having the experience of centuries-long standing and faithful to her responsibility of discerning the signs of the time (Mt. 16. 3), our Church considers it her duty to state before the people of God her view of the problem of war and peace at a time when a real threat is hanging over the very survival of the earth. Convinced that nuclear war is a grave sin both against God and man and concerned for the protection of the present and future generations against death, the Russian Orthodox Church, by the very contents of her divine services, preaching and holy rites, educates her members in the spirit of Christ's peace. She calls upon her faithful to do all that is possible for them, and even more, to help prevent the fatal threat. May any steps, any efforts in this direction be blessed. But first of all, as has been said, it is necessary to put a barrier on the way of the arms race so that humanity might be for ever delivered from nuclear and other weapons of mass destruction. Such is the task of our Church and of other Churches, a task which is ecumenical, inter-religious; such is the task of all people of good will."

Today the nations of the world are speaking of the new initiatives of the Soviet government and especially of the unilateral prolongation of the moratorium on nuclear tests. We must not only pray for the success of these beneficial acts of peace of our country, but to unite our efforts with those of our brothers and sisters in faith and of all men of good will in the world.

I propose that after our discussion we adopt a message addressed to all believers elucidating our position in this vital issue.

MESSAGE to the Faithful of the World from the Moscow Clergy and Laity

Dear brothers and sisters,

On August 29, 1986, during the meeting held in the ancient Novodevichy Convent, we hierarchs, clergymen and laymen of the city of Moscow, representing the synodal institutions

of the Moscow Patriarchate and the Orthodox parishes in the capital, discussed our attitude to the issues of peace and international security, and consider it our religious duty to appeal to you at this crucial moment in world

history. Over the world hangs a nuclear sword of death. The whole of God's creation is being threatened with destruction by a military holocaust. Every hour, every minute, nuclear swords are being forged. With them human madness is ready to defile heaven itself to which believers have turned in hope and prayer for centuries, and from where heavenly host announced peace to humanity at the Nativity of Christ (Lk. 2. 14).

"War has always threatened peace and the well-being of this or that nation, and, as the experience of our century shows, the well-being of the entire humanity. But every war ended sooner or later, and peaceful time came. Prognoses made by contemporary scientists concerning the probable state of life after a nuclear war exclude the coming of peace. True, peace can be interrupted by war, but not to come back one day because a nuclear war will put an end to all wars and to peace, for it will be the end of life on Earth. In this situation peace becomes the only possible ethical and practical demand of our time" (Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age, February 7, 1986, 1.9).

As an outlet from this apocalyptic dead end, the Soviet government has repeatedly advanced constructive peace proposals, putting as its aim universal and complete disarmament. It has taken upon itself the obligation not to be the first to use nuclear weapons. According to the decision taken by our country a unilateral moratorium on nuclear tests has lasted for over a year, and now, as M. S. Gorbachev, the General Secretary of the CPSU Central Committee, stated on August 18, 1986, it has been prolonged up to January 1, 1987. The American Administration, however, remains deaf to the voice of reason and continues its endless nuclear tests in Nevada. Gigantic sums are conti-

nuing to be allocated to the pernicious arms race and the implementation of plans to militarize outer space. This play with fire may cost the life of humanity!

Never yet, as in our nuclear age, have the words of the Saviour spoken in the Garden of Gethsemane: *they that take the sword shall perish with the sword* (Mt. 26. 52), been of such literal significance to mankind.

Dear brothers and sisters, we believe that in these circumstances nations should speak out against the recklessness of the rulers.

We cannot allow the idea that millions upon millions of people on Earth cannot unite their efforts and tear the sword of nuclear death from the hands of a small group of political maniacs thirsting for human blood and suffering. Hence our confidence in the possibility of preserving peace.

Before our consciousness today are the words of the Lord:

I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live (Deut. 30. 19). We choose life and will fight for it vigorously and purposefully.

For this struggle for life, for God's creation on Earth, for the future of posterity, we stretch out hands for cooperation.

Let us stop the nuclear arms race and with this end in view we urge you to demand complete and universal cessation of nuclear tests. Let us support the peace initiatives and proposals of the Soviet government to the effect.

Let us aim at delivering the Earth from nuclear weapons by the end of the second millennium!

We will not permit the use of outer space for military purposes.

We will pray and act for reason to triumph in the world and that instead of military confrontation cooperation and peace may set in!

August 29, 1986
Moscow

INTERVIEW

Given by Metropolitan YUVENALIY of Krutitsy and Kolomna to Soviet Television at the Novodevichy Convent, Moscow

In this ancient convent the manifestation just closed of the representatives of synodal institutions and Orthodox parishes of the Russian Church at which we discussed the current complex international situation. In his message to us, His Holiness Patriarch Pimen called the statement made by Mikhail Sergeyevich Gorbachev on August 18 the stroke of the bell whose toll was heard throughout the world.

We adopted today a Message to the Faithful

of the World. We are convinced that no organization and no Church can cope alone with such a great issue as the defence of peace. Today when we are threatened with a world holocaust, everyone must have a care for our common home, everyone must protect and guard it regardless of religious, philosophical or other views and convictions. So this stroke of the bell is a signal for effective action all over the world. And we, who have experience of many

years of Christian and inter-religious cooperation, now urge all our friends in the world to demand the cessation and prohibition of nuclear weapon tests; not to permit the militarization of outer space, the implementation of these mad, would say, godless plans.

At first glance, perhaps, it is an unsolvable and difficult task because mankind seems to have reached an impasse. However, I think that the last decision of the Soviet Government on the unilateral moratorium on nuclear tests up to January 1, 1987, gives mankind a chance to get out of the impasse by taking advantage of the new political mentality of the Soviet leadership.

It reminds me of the Bible story of how Joshua, leading the chosen people into the Promised Land, cried out during the cruel battle with the Amorites: *Sun, stand thou still upon*

Gibeon: and thou, Moon, in the valley of Ajalon (Jos. 10. 12). By citing this story I wanted to express my conviction that mankind has the power, with God's help, not only to stop the madness of the arms race, but to turn it back and achieve disarmament. The remaining months and days of this year give us time to hope, time to seek ways to peace and happiness. When New Year comes all men, believers and non-believers, according to international custom, congratulate each other and say: "Happy New Year!" Genuine happiness would come if only the nations of the world could make the Reagan Administration and other leaders of nuclear powers sit down at the table of negotiations and sign a treaty on the cessation and prohibition of nuclear tests, and on general and complete disarmament. Genuine happiness would then truly set in for the whole of mankind.

Peace Meetings in Dioceses

Kharkov Diocese

With the blessing of His Grace Archbishop Irinei of Kharkov and Bogodukhov, members of the clergy and representatives of church councils of the Kharkov Diocese met at the assembly hall of the Annunciation Cathedral on March 27, 1986, to discuss questions relating to the defence of peace and the participation of the clergy and parishes of the diocese in the peace movement.

Representative of the Kharkov Regional Peace Committee, P. A. Busygin, noted the noble patriotic work of the clergy of the Kharkov Diocese, which actively contributes to the Soviet Peace Fund. He announced that the Kharkov Regional Peace Committee had awarded honorary citations to Archbishop Irinei of Kharkov and Bogodukhov and a number of clerics and church council members of the Kharkov Diocese.

V. D. Berezanets, a representative of the Council for Religious Affairs of the Council of Ministers of the Ukrainian SSR in the Kharkov Region, congratulated those awarded.

The meeting adopted a resolution which says, in particular: "As citizens and patriots of our peace-loving Motherland we, like all children of the Russian Orthodox Church, are deeply worried by the extremely dangerous situation obtaining in the world today when an unbridled arms race and plans for extending it to outer space pose a growing threat of nuclear war... We want the Earth to be totally cleansed of the blight of lethal weapons. We want lasting peace and justice in international relations."

Orel Diocese

On May 29, 1986, a meeting of clerics and chairmen and members of the councils of the Orthodox churches in the Orel Diocese was held under the chairmanship of Archbishop Gleb of Orel and Bryansk at the Turgenev Museum lecture hall in Orel.

In his opening address Archbishop Gleb pointed out that 1986 had been declared International Year of Peace by the UN, that the trust of all people of good will in the maintenance of peace and the liberation of mankind from the

threat of nuclear catastrophe was undiminished, and that our peace-loving Motherland and its statesmen were taking every necessary step to safeguard peace.

Executive Secretary of the Regional Peace Committee I. A. Krasnukhina spoke about the peace movement in the region in 1985 and the part played in it by the religious organizations. She thanked the clergy and church communities of the Orel Diocese for their contributions to the Soviet Peace Fund and handed honorary citations and letters of gratitude of the Regional Peace Committee and the Commission of the Assistance to the Soviet Peace Fund in the Orel Region, and also "Twenty-Five Years of the Soviet Peace Fund" badges, to priests, chairmen and members of church councils and church staff for their work in replenishing the Peace Fund.

Perm Diocese

On June 16, 1986, a meeting of clergy and members of the church councils of the Perm Diocese took place in Perm. Representatives of non-Orthodox confessions and religious associations of the Perm Region also attended.

His Grace Bishop Afanasiy took the floor. He said:

"...As bishop of the Russian Orthodox Church in charge of the Perm Diocese I regard it as my sacred duty to speak to all of you about the Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age, which I have received. The threat of a nuclear conflagration capable of destroying mankind and life itself is more real today than ever. Ours is a multinational country. People of different religions inhabit it. It is the duty of all believers to work together with all people of good will for delivering our Earth from the menace of a nuclear holocaust. We realize that this goal is hard to achieve, that the world is far removed from it, and that this goal recedes further and further with every new round of the arms race. And yet we trust that gradual, stage-by-stage progress towards a world without arms and wars is possible. This is what we are reminded of by the Message of the Holy Synod of the Russian Orthodox Church."

Then Bishop Afanasiy read out the Message.



ORTHODOX SISTER CHURCHES

His Beatitude Patriarch JUSTIN of Romania

The Primate of the Romanian Orthodox Church, His Beatitude Patriarch Justin, outstanding hierarch, distinguished theologian, ecumenical figure and active peacemaker, passed away on July 31, 1986.

His Beatitude Patriarch Justin Moisescu was born into a teacher's family in the village of Cindesti in the foothills of the South Carpathians on March 5, 1910. As a child, he was destined to experience many hardships—his father had fallen in World War I, leaving four children behind. In 1922, upon finishing primary school, the future Patriarch was admitted to a theological seminary for orphans in Cîmpulung-Muscel, not far from his home village. The seminary bore the name of Metropolitan Miron, who later became the first Patriarch of the Romanian Orthodox Church. Justin Moisescu finished the seminary with honours and in 1930 entered the Theological Faculty of Athens University, from which he graduated in 1934. In 1937, after two years at the Roman Catholic Theology Faculty in Strasbourg, he defended in Athens his doctoral thesis, "Evagrius of Ponticus: Life, Writings and Teaching".

The subsequent years Justin Moisescu devoted to teaching and theological studies as Professor of New Testament Studies at Orthodox higher educational establishments in Warsaw (1938-1939), Suceava (1940-1946) and Bucharest (1946-1956). His works published during that period include "The Holy Scriptures and Their Interpretation in the Works of St. John Chrysostom" (1942), "The Activities of St. Paul the Apostle in Athens" (1946) and "Ecclesiastical Hierarchy" (1955).

On February 26, 1956, Dr. Justin Moisescu was elected Metropolitan of Ardeal, and on January 10, 1957, he became Archbishop of Jassy, Metropolitan of Moldavia and Suceava. His Eminence Justin held this cathedra,



second in importance in the Romanian Orthodox Church, for more than twenty years. During that period he became widely known as an outstanding Orthodox hierarch. Metropolitan Justin led the delegations of the Romanian Church at all the inter-Orthodox conferences and took an active part in the preparation of the Holy and Great Pan-Orthodox Council. From the entry of the Romanian Orthodox Church to the World Council of Churches (1961), he was head of the Romanian delegations to the WCC assemblies (1961, 1968 and 1975) and a member of the WCC Central Committee. He was also a member of the Presidium of the Conference of European Churches and took an active part in the work of the Christian Peace Conference. He represented the Romanian Orthodox Church at the All-Christian Peace Assemblies in Prague (1961 and 1964) and at the World

Congress of Peace Forces in Moscow in 1973.

After the decease of His Beatitude Patriarch Justinian of Romania (†1977) the Church Electoral Board of the Romanian Orthodox Church elected Metropolitan Justin of Moldavia and Suceava Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest. His Beatitude Justin became the fourth Patriarch of the Romanian Orthodox Church since it became a Patriarchate in 1925.

The primatial service of His Beatitude Patriarch Justin was marked by fervent concern for the good estate of the Holy Church and his people, and tireless work for Christian unity, mutual understanding and friendship among nations, and for lasting peace on Earth.

His Beatitude Justin gave much attention to the problems of theological education and the training of young pastors of the Church. With his blessing and participation the curricula of the theological educational institutions and pastoral and missionary courses were improved, new teaching aids introduced, and the lecturers' standard raised.

It was on Patriarch Justin's initiative, too, that the publication of a series of works by the Holy Fathers and Teachers of the Church in Romanian translation was launched in 1979. In recent years, there appeared a number of fundamental writings on patrology, dogmatic theology, the history of the Church, and other spheres of ecclesiastical knowledge.

One of His Beatitude Justin's constant concerns was the restoration of the churches damaged in the 1977 earthquake and the building of new churches. During the period of his primatial service the workshops of the Romanian Patriarchate were reorganized and its printshop modernized. In May 1985 construction began of a new building for the Theological Faculty and the Ecumenical Centre in Bucharest.

Through His Beatitude Justin's primatial care for Romanians living abroad, constant material and spiritual aid was being given to the foreign communities of the Romanian Orthodox Church, new parishes were set up and

new churches consecrated. In 1979, Patriarch Justin took part in the celebrations to mark the fiftieth anniversary of the Romanian Orthodox Diocese in North America.

In 1985 the Romanian Orthodox Church, headed by His Beatitude Patriarch Justin, celebrated the centenary of Her autocephaly and the sixtieth anniversary of the Patriarchate.

The years of Patriarch Justin's primatial service saw the strengthening of ties between the Romanian Orthodox Church and other Local Orthodox Churches in the spirit of fraternal love, eucharistic community in inter-Church cooperation and peacemaking. His Beatitude Patriarch Justin visited the Constantinople Orthodox Church (in 1978) and the Russian (1980), Serbian (1981), Bulgarian (1982), and Greek (1984) Orthodox Churches, and frequently met with hierarchs and other representatives of Orthodox Churches. In 1983 the Romanian Patriarch played host to His Holiness Patriarch Pimen of Moscow and All Russia.

His Beatitude Justin attached great importance to the ecumenical work of the Romanian Orthodox Church. On his initiative Bucharest became the venue of a series of WCC and CEC events, as well as of meetings and theological conversations with representatives of Protestant Churches. In 1981 Patriarch Justin visited the WCC headquarters and other ecumenical centres in Geneva. He was the guest of the Lutheran Church of Sweden in 1981 and the Reformed Church in Hungary in 1982. Twice a year inter-confessional theological conversations are held in Romania, with the participation of the Orthodox Church.

His Beatitude Patriarch Justin was an eminent peacemaker and tireless preacher of the Christian ideas of peace. His peace messages and speeches at various peace forums are widely known. On Patriarch Justin's initiative, representatives of all faiths in Romania held conferences for disarmament and peace in 1980, 1984 and 1985, attended by many foreign guests. At the invitation of His Beatitude Justin the International Secretariat of the Christian Peace Conference met in Bucharest in 1981. His Beatitude led the delegation of the Romanian Orthodox Church at the World Conference "Reli-

gious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", held in Moscow in 1982. For his peace-making activities Patriarch Justin was awarded a medal of the World Peace Council.

The Russian and Romanian Orthodox Sister Churches are linked by close ties of fraternal love and cooperation. His Beatitude Patriarch Justin visited this country many times, conducting services with His Holiness Patriarch Pimen and other hierarchs of our Church. He made a considerable con-

tribution to promoting Church unity and mutual understanding and friendship between our peoples. The children of the Russian Orthodox Church received the news of the demise of the Primate of the Romanian Orthodox Church with profound sorrow.

May the Lord give rest to the soul of Patriarch Justin, zealous archpastor and loyal servant of the Holy Church of Christ, in the mansions of the righteous.

A. KYRLEZHE

* * *

With the blessing of His Holiness Patriarch Pimen, permanent member of the Holy Synod Metropolitan Yuvenaliy of Krutitsy and Kolomna and Dean of the Russian Orthodox Church Podvorye in Sofia, Archpriest Nikolai Dzichkovsky, arrived in Bucharest on August 2 for the funeral of His Beatitude Patriarch Justin. They were met at the airport by Metropolitan Nestor of Oltenia and 1st Secretary of the Soviet Embassy N. I. Buga. On the same day the representatives of the Russian Orthodox Church conducted a panikhida by the coffin of His Beatitude Patriarch Justin at the Cathedral of St. Spyridon Bishop of Tremithus and visited the Romanian Patriarchate to express their condolences to the hierarchs and clergy of the Romanian Orthodox Church and made an entry in the Book of Mourners.

On Sunday, August 3, in the morning, the delegation of the Russian Church laid a wreath at the coffin of the blessedly departed Patriarch on behalf of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church.

At 9 o'clock a morning ceremony was held at the conference hall of the Holy Synod of the Romanian Orthodox Church, attended by all the hierarchs of the Romanian Church and the foreign delegations that had arrived for His Beatitude Patriarch Justin's funeral. Metropolitan Yuvenaliy of Krutitsy and Kolomna addressed the audience on behalf of the Russian Orthodox Church. He said:

"Your Eminence, beloved Vladyka, Metropolitan Teoctist, members of the Holy Synod, esteemed representatives of the government of the Socialist Republic of Romania, Your Holiness Patriarch Maksim of Bulgaria, brothers and sisters,

"In his message to the Patriarchal Locum Tenens Metropolitan Teoctist of Moldavia and Suceava, His Holiness Patriarch Pimen expressed his sorrow at the decease of his beloved Brother thus: 'We share the grief of the Romanian Orthodox Sister Church.... We shall forever preserve in our hearts the memory of the outstanding First Bishop, a dedicated champion of Orthodox unity, active participant in the ecumenical movement, a recognized vigorous peace-maker, and a great friend of the Russian Orthodox Church.'

"Summed up in these brief words is the multifaceted activity of His Beatitude Justin, who even before he became Patriarch, and particularly in his dignity of Patriarch, hand in hand with many representatives of the Russian

Orthodox Church promoted pan-Orthodox cooperation, worked for all-Christian unity and contributed greatly to the sacred cause of peace.

"We loved him sincerely, with all our hearts and shall never forget him.

"I recall the address of His Beatitude Patriarch Justin at the world peace conference of religious workers in Moscow in 1982. He said: 'We are seeking to give expression to the chief concern of mankind—that of ensuring peace. We thank God for the life and labours of this friend of our Church and our country.

"His Beatitude Justin embodied to us as Orthodox Sister Church and the friendly Romanian people. On behalf of the Russian Orthodox Church I assure you, beloved brothers, that the decease of His Beatitude, the Primate of your Church, will not weaken the ties of fraternity and cooperation linking our Churches and peoples...

"May the memory of His Beatitude Patriarch Justin be eternal, may he enjoy eternal peace.

Also speaking at the ceremony were Metropolitan Bartholomaios of Philadelphia (Constantinople Patriarchate); Metropolitan Panteleimon of Corinth (Church of Hellas); representative of the Roman Catholic Church Monsignor Basil Meeking, Assistant Secretary of the Secretariat for the Christian Unity; Vice-President of the Christian Peace Conference, Metropolitan Patrikriy of Stara Zagora (Bulgarian Orthodox Church), and General Secretary of the Conference of European Churches Dr. G. Williams.

At 11 a.m. funeral service began in the Patriarchal Cathedral, led by Patriarchal Locum Tenens Metropolitan Teoctist of Moldavia and Suceava. At the end of the funeral service Metropolitan Teoctist delivered a funeral oration on the deceased Patriarch Justin. Chairman of the Department of Cults I. Cumpanasu spoke on behalf of the Romanian government. Condolences were also offered by His Holiness Patriarch Maksim of Bulgaria, Bishop Laszlo Papp of the Reformed Church in Romania and Bishop Albert Claiu of the Evangelical Lutheran Church of the Augsburg Confession in Romania.

After the coffin with the body of His Beatitude Patriarch Justin was borne in procession round the Patriarchal Cathedral he was buried within its walls next to the tombs of the two first Romanian Patriarchs Miron (1925-1939) and Nicodim (1939-1948).

The burial of His Beatitude Patriarch Justin was attended by members of the diplomatic corps, including representatives of the Soviet Embassy.

A Russian Orthodox Church Delegation Pays a Visit to the Autonomous Church of Sinai

From July 18 to 21, 1986, a Russian Orthodox Church delegation led by Metropolitan Aleksiy of Tallinn and Estonia (now of Leningrad and Novgorod) which attended the funeral of His Beatitude Nicolas VI, Pope and Patriarch of Alexandria and All Africa (see: *JMP*, 1986, No. 10, pp. 53-57), paid a visit to the Autonomous Church of Sinai at the invitation of her Primate, Archbishop Damianos of Sinai, Pharan and Raitha, the Holy Hegumen of the Monastery of St. Catherine the Great Martyr on Mount Sinai.

On July 18, the delegation visited the Cairo Metochion of the Sinai Archbishopric and had a meeting with Archbishop Damianos of Sinai. Accompanied by him, and also by Bishop Anastasios of Andros, Locum Tenens of the Metropolitanate of Irinopolis (Church of Alexandria), and Archimandrite Theodoros Horeftakis, Exarch of the Patriarch of Alexandria, Dean of the Alexandrian Church Metochion in Odessa, the delegation left Cairo for the St. Catherine Monastery.

On July 19, the Russian Orthodox Church delegation acquainted itself with the history of the cloister, was shown around its churches and sights and venerated at its holy shrines. At a fraternal repast with the monastery brethren, Archbishop Damianos cordially greeted Metropolitan Aleksiy and his companions and expressed cordial good wishes to the members of the group. Metropolitan Aleksiy spoke with gratitude in response. In the evening, members of the delegation together with the brethren attended Vespers in the St. Catherine Cathedral.

After the evening service, the delegation, accompanied by Archbishop Damianos, visited the Transfiguration Convent in Pharan. They were shown around the cloister and acquainted with its historical past and present-day life.

On Sunday July 20, the 4th Sunday after Pentecost, members of the delegation attended Festal Matins in the cathedral of the St. Catherine Monastery.

Divine Liturgy, led by Metropolitan Aleksiy, was concelebrated by Archbishop Damianos, Bishop Anastasios, assisted by the members of the Russian Orthodox Church delegation. After the service, Archbishop Damianos and Metropolitan Aleksiy exchanged greetings.

In the receptions hall of the cloister the Russian Orthodox Church delegation had a meeting with the brethren and pilgrims from Greece. The meeting was attended by the Greek Ambassador to the Arab Republic of Egypt, A. Nomikos, and Mayor of the Katherina District where the cloister is located, Mr. Gamal. During the meeting Archbishop Damianos announced that in recognition of his service of the Church, Metropolitan Aleksiy was awarded the Order of St. Catherine, 1st Class, of the Sinai Autonomous Church and presented the award to the head of the delegation. Metropolitan Aleksiy expressed his gratitude for the award.

After that the Russian Orthodox Church delegation, the Greek Ambassador Mr. A. Nomikos and the Katherina District Mayor, Mr. Gamal, were shown restoration work conducted in the monastery.

At the invitation of Mayor Gamal the delegation, accompanied by Archbishop Damianos and Ambassador A. Nomikos, visited the village of Katherina located not far from the monastery.

After the afternoon repast, the Office of the Panagia was conducted in the cloister. In the monastery cathedral the pilgrims kissed the holy relics of St. Catherine the Great Martyr. In the evening members of the delegation had a farewell meeting and discussion with Archbishop Damianos who told them about the current life and activities of the Sinai Church. Metropolitan Aleksiy in his turn described the activities of the Russian Orthodox Church and thanked his host once again for the fraternal hospitality.

On Monday, July 21, in the morning, the Russian Orthodox Church delegation left the St. Catherine Monastery and returned to Cairo.

INTERVIEW

by His Beatitude Theodosius, Metropolitan of All America and Canada, to
"The Journal of the Moscow Patriarchate"

From May 28 to June 18, 1986, the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, with his party, was on an unofficial visit to our country at the invitation of the Supreme Authority of the Russian Orthodox Church. He visited Moscow, the Trinity-St. Sergiy Lavra in Zagorsk, Vladimir, Suzdal, Nov, the Pochaev Lavra of the Dormition in the Lvov Diocese, Kiev, Chernigov and Kharkov. On June 7, the Feast of the 3rd Invention of the Head of St. John the Baptist, Metropolitan Theodosius celebrated Divine Liturgy in the St. Vladimir Cathedral in Kiev.

Addressing the congregation during the Liturgy His Beatitude Theodosius expressed deep sympathy in connection with the accident

at the Chernobyl Atomic Power Station and said he would pray to the Lord for the repose of the souls of the deceased and for the good health of the ailing.

After the service Metropolitan Theodosius granted an interview to the *Literaturnaya Gazeta* correspondent Yuri Scherbak at which he said in particular: "We should not forget that we are living on one small planet and must learn to live together. What have happened here in a little town might have happened in any other place. We should sit together and think hard what good and what evil nuclear energy might bring us. This energy must be used solely for the good, and not for destruction, not for ruining life. The Chernobyl accident teaches us to be careful with anything that might be damaging for mankind. Our Church believes it

to be an accident and we pray that its consequences may not be hard" (*Literaturnaya Gazeta*, July 23, 1986).

His Beatitude made a trip to Tbilisi at the invitation of the Supreme Authority of the Georgian Orthodox Church. On June 17, on the eve of his departure from the Soviet Union, in Moscow, His Beatitude Metropolitan Theodosius gave interview to *The Journal of the Moscow Patriarchate*.

Question: What are your impressions of the visit in general and your trip to the Ukraine in particular?

Answer: My last visit was five years ago with my family, a smaller group, and we were able to familiarize ourselves with the Church life. In most of the cities we visited this time I could make comparison with what I had seen five years ago...

We spent most of our trip, almost two weeks, in the Ukraine.

I was able to speak a dialect of my parents spoken at home. The response was very, very positive. And the people were very happy. It was very difficult to get out of the church without touching everybody.

There were so many highlights, I would say, probably, greatest for me personally.

The one was going to Chernigov to visit the relics of St. Feodosiy, my patron saint, and to serve the *Velikaya Vechernya* /Great Vespers/ and to read the *Akafist* /Akathistos/ in the Resurrection Cathedral. I had never expected the emotional feeling that I had to the relics.

This covers my feel of the Church life. I found that the mood of the people was what you could call a growing anticipation of the Millennium.

Question: What would you say of your visit to the St. Daniel Monastery?

Answer: I have been following the chronicle of life, and the services and the visits and the building work in *The Journal of the Moscow Patriarchate*. When we arrived to the pealing of the bells, it seemed everyone stopped working and greeted us. We went immediately to the Holy Trinity Cathedral and had a short thanksgiving moleben. And through my own, my unworthy hands, I returned the portion of the relics of Orthodox Prince St. Daniil back to its home where they belonged, "in token of the cordial love of the American Church for the Russian Church" [see *JMP*, 1986, No. 10, p. 10.—Ed.]

The emotional, spiritual joy was so great, I wanted to embrace everyone in the church, because of the dedication not only of the believers, but even of the people who are technicians. They have a dedication you could sense, a feeling that they are doing something for history, for this place, this city, this Land.

We visited the other buildings in the process of being restored and so we were able to see the work basically.

Question: Is the Orthodox Church in America preparing for the Millennium of the Baptism of Russ, and if it is, how exactly? What is your general assessment of the forthcoming jubilee?

Answer: First on the preparation of the Orthodox Church in America. We are a branch, a part of the Russian Church. In eight years, in 1994, we will celebrate two hundred years' anniversary of the first official Russian Orthodox mission in North America. And we feel, we have not only a right, but a duty to celebrate

this great event with the Church in Russia.

We plan it to begin in 1987. We plan in Washington, D.C., a joint venture with the Episcopal Church. We plan a series of lectures and concerts in Washington, D.C., to prepare not only the Orthodox people, but all the Episcopalians, Roman Catholics, Protestant groups and tell them of what is happening, of what the Millennium means for the Orthodox.

Also in Washington, D.C., we hope in the fall, after the celebration of the Millennium here to have an ecumenical festival not only of Orthodox—Greek and Syrian, Bulgarian, Romanian, Serbian and so on, but Roman Catholics and Protestants, to have a joint celebration at the Cathedral.

This is in general. As for the Orthodox Church in America in particular, we will begin in the coming May, 1987, with the pilgrimage to St. Tikhon's Monastery (in Pennsylvania) which was founded by Patriarch Tikhon when he was still an Archbishop in the United States.

The pilgrimage is made every year on the last Monday of May, on a civil holiday—Memorial Day. That was so already under Bishop Tikhon. We come to the cloister and stay there on Saturday, Sunday and Monday. Usually some 4-5 thousand people gather there.

Then, at St. Vladimir's Seminary, in the autumn of 1988, we are planning to celebrate the Millennium in conjunction with the 50th anniversary of St. Vladimir's Seminary.

It is worthy of note that the seminary is named after Grand Duke St. Vladimir, Equal to the Apostles.

In California, there is a settlement of Fort Ross, which was founded by the Russian-American Company, where we celebrate every year Independence Day. That year, 1988, the celebration will be dedicated to the Millennium. I should be added that there are a chalice, a Gospel and some icons from Fort Ross in the town of Sitka in Alaska.

The last celebration will be in Alaska. I was the Bishop of Sitka and Alaska for five years. It was my first See. I should like to note that I was handed the *Tomos* on the autocephaly of the Orthodox Church in America by Patriarchal Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna (now His Holiness the Patriarch) when I was the Bishop of Alaska.

The high spots of the celebration will be each diocese.

The thrust of our basic celebration is not be dwelling completely on the past. We will have to reflect on the past, because we have to remember our past. But we are to be looking to the future—how this can build bridges and help people understand. Because now, in this period, we not only have a need but a necessity to build bridges and maintain friendly contacts.

This I feel is a great thing—we are using the Millennium as a vehicle to something greater and beyond ourselves. We use it to reach a certain goal, which is the mutual understanding of people. We reflect on what it means today. We are living in a different world and we are trying to make contact with people for friendship, understanding, brotherly love.

The jubilee, as we understand it, will not be a celebration for us only, not only for the Russian Church, but for all Orthodox, for all Christians. We should not make it the object of our pride, but should turn to all with our hearts to each other—with our love.

THE IX GENERAL ASSEMBLY OF THE CONFERENCE OF EUROPEAN CHURCHES

Stirling, Scotland, September 4-11, 1986

The Conference of European Churches held its IX General Assembly at Stirling University in Scotland from September 4 to 11, 1986. Its theme was "Glory to God and Peace on Earth".

The nearly 500 participants of the forum from 26 European countries represented 116 CEC member-Churches and various international ecumenical bodies, including the World Council of Churches, the Christian Peace Conference, the Lutheran World Federation, the Council of Bishops' Conferences of Europe of the Roman Catholic Church, the National Council of the Churches of Christ in the USA, the British Council of Churches, the Council of Churches of Scotland and other regional and national ecumenical organizations. The meeting was covered by correspondents of the Church and secular press from West and East European countries.

Among the participants were representatives of the Christian Churches in the USSR. The Russian Orthodox Church delegation of 14 members was led by Metropolitan Aleksiy of Leningrad and Novgorod, a CEC President.

The moderator of the Assembly was Bishop Patrick Rodger of the Episcopal Church of Scotland (Great Britain) and the vice-moderators were N. S. Bobrova of the Russian Orthodox Church (USSR), and Jean Michel Sturm of the Evangelical Lutheran Church of France. The CEC activities over the seven years since its VIII General Assembly on Crete in 1979 were surveyed in several reports.

The Chairman of the Presidium and the Advisory Committee, Andre Appel, pointed out in his report that the CEC focused its multifaceted activities on two main areas: unity, which stands for a search for the greatest manifestation of the common Christian witness of the truth of Christ, and life of peace in Europe and throughout the world.

The CEC General Secretary Dr. Glen Garfield Williams reviewed the CEC activities since its founding in May 1957. He said among other things: "It has been a time of growth. We began the period with between 65 to 70

member-Churches in 21 countries, we end it with 116 member-Churches in 26 countries. The extent of our programme of the organization has grown... Now we are able to become involved in such questions, as the Helsinki Conference on Security and Cooperation in Europe, as those related to armament in Europe, in that of human rights or pluralism as it presents itself, for example, in Islam in Europe. Our purpose is to reconcile in order to serve. And this, in its turn, is a contemporary expression of our Lord's prayer: *That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (Jn. 17. 21).*"

Archpriest Prof. Dumitru Popescu, a Study Secretary, presented a report on CEC theological studies. Over a period from 1981 to 1986 a total of eight seminars were conducted whose participants examined in the light of the current problems the dogma of the Holy Trinity, the creation, peace and ecumenism. The participants stressed the importance of a greater Christian involvement in the process of altering people's thinking concerning God and His creation. It was stressed that the pollution of air, water, soil and forests in Europe was assuming frightening proportions, endangering the habitat of all the creation. The situation is being steadily aggravated by an escalation of political distrust and the consequent arms race. People are becoming increasingly aware of the fact that this situation is leading them into an impasse and that a fundamental awareness of it, following the basic change of thinking, could help us overcome the dilemma for which we all share a common responsibility. Christians should manifest more clearly their faith and witness in order to demonstrate to the world that the Light of the Holy Trinity shows people the road of truth and life. The Holy Trinity is Love and the Church is the Body of Christ. The creation is striving for liberation from corruption in order to partake of the Divine Glory.

The Secretary of the Monitoring Committee on the implementation of the Helsinki Final Act provisions, Dr. Theo Tschuy, stressed in his report the importance of the CEC work in this field.

The Secretary of the Finance Committee, Hans Schmocker, reported on the CEC inter-Church service.

Every day of work of the assembly opened with an ecumenical morning prayer, the singing of psalms and a Bible study, i.e., a sermon interpreting the passages from the Holy Scripture related to the main theme. On the opening day Archpriest Prof. Vladimir Sorokin of the Leningrad Theological Academy (USSR), preached on the theme. "Glory to God in the highest, and on Earth peace, good will toward men". On the second and third day the Bible hour was conducted by D. R. Etchells (Great Britain), Director of the St. John's College at Durham city. She chose as the theme Mt. 17. 1-23 and Phil. 2.5-11. She was followed by Bishop Krister Stendahl (Sweden) who conducted Bible hours on Jn. 17. 22-23 and Col. 1.15-20; Heb. 1.1-4; Heb. 1.9-10. On the last day of the Assembly the Bible hour was again conducted by Archpriest Prof. Vladimir Sorokin (USSR) on Rom. 8.19-23. Divine services celebrated in the opening and closing days of the assembly both had a special atmosphere.

The main reporters at the assembly were Prof. Dr. Paolo Ricca (Valden Church, Italy) and the Rev. Evamaria Taut (Evangelical Lutheran Church of Saxony, GDR).

Prof. Dr. P. Ricca in his report pointed to a deplorable fact in the life of European society—a gulf between the glorification of God and peace on Earth. He stressed that peace on Earth divorced from its natural Gospel crown—the glorification of God, has lost the theological dimension in the Christian awareness, an immediate and tangible connection with the reality of God and Divine Life. "It is time," stressed the speaker, "to discover the essential link between the glory of God and peace on Earth so that the former can take root on Earth and the latter can become rooted in God... in the assertion 'The Lord has risen indeed'. This is what really must be understood in all its implications. For if Jesus really has risen, then the glory of God has reached our Earth and peace really has gained a foothold there. If the Earth—our Earth—was the scene of the Resurrection, why could peace not also hold the stage on it? If the Resurrection was possible, why not peace?" The speaker specially emphasized such European problems as nationalism, capitalism, racism, sexism and militarism and the ecological problem.

The Rev. Evamaria Taut in her report dwelt upon the main theme of the European man in the street. She said: "I speak to you as a Protestant woman from a country of Eastern Europe... I simply want to state what the threats are which keep me and many other people awake at nights—and also where I think I can see signs for encouragement." She stressed the deplorable loss of the sense of community of all mankind and all of creation which makes man indifferent towards everything around him.

Speaking of the life and salvific works of our Lord Jesus Christ, the speaker stressed the decisive importance of His Passion and Resurrection for the whole world. By His death, she said, the Lord granted us life. In as much as the glory of God in the One Crucified and Risen is near to us, we share in it in spirit because we have come to know the peace of God. In recent years, she went on, we have seen to what extent every layman, every baptized man, every baptized woman is empowered to act as an envoy of God's spirit of peace.

All reports were discussed at plenary and section meetings and the results of the discussions were summed up in the report of the Programme Committee and the reports of the four sections.

The participants in the IX Assembly mapped out a programme of the CEC work for the future which should proceed in two main directions: 1) the Unity of the Church, and 2) Peace and Justice. It was recommended to step up theological and peacemaking work. The Programme Committee report recommended among other things that in the field of scholarly research in the near future priority be given to the problem "The Churches in a secularized Europe". "In the changing situation in Europe it is necessary to focus attention not only on studies, but also on the practical exchange of information about ways in which the Gospel can be proclaimed faithfully in different situations... We recommend that a second main emphasis be theological study in support of the work of CEC for peace and justice, human rights and human contacts... Peace and security based on justice are essential conditions for the protection and development of European nations and the world at large. The Churches are called upon to help protect God's creation and the life of future generations by working towards disarmament and justice among nations..."

The Assembly adopted a Message voicing concern for the destinies of the world and a hope that Christ's love would triumph over fear and distrust. It also adopted a Statement on

Disarmament (the texts of both these documents appear elsewhere in this issue.—*Ed.*)

The IX General Assembly of the CEC has been a major event for all the Christian Churches of Europe. Its significance was underlined by the fact that it was conducted within the framework of the International Year of Peace proclaimed by the UN.

The assembly paid special attention to the current situation in Europe. On September 9 there were two plenary sessions on the theme *AD 2000: Quo vadis Europa?* The reports were presented by Prof. A. A. Kutsenkov (USSR) who attended the forum in the capacity of an adviser-consultant, and Canon Prof. Teunis Horstman of the Old Catholic Church (the Netherlands). A discussion was held on both reports.

One evening was devoted to a special hearing on the situation in Ireland.

The participants observed a minute of prayerful silence to honour the memory of two prominent statesmen and peacemakers: the late President Urho Kaleva Kekkonen of Finland, and of the Swedish Prime Minister Olof Palme who met a tragic death.

Since the Assembly was conducted in Scotland, the Scottish Council of Churches was actively involved in its preparations and conduct.

On behalf of the British government, the Secretary of State of the Ministry of the Interior, Health and Social Security, Mr. John MacCay, gave a reception at the Stirling Castle for members of the CEC Presidium and Advisory Committee. Thanks to the care of the Scottish Council of Churches all the Assembly participants were able to visit parishes in various parts of Scotland on a Sunday.

In view of the fact that Dr. G. G. Williams is completing his term of office as the CEC General Secretary, an evening of national music of Scotland was arranged in his honour at which he was addressed with a cordial greeting on behalf of the Assembly participants by its moderator, Bishop Patrick Rodger. A valuable gift was presented to him and a wish expressed of further fruitful work for the good of all Christendom.

A significant and fruitful contribution to the work of the Assembly was provided by the delegation of the Russian Orthodox Church.

One of the four concelebrants on the opening day was Metropolitan Aleksiy of Leningrad and Novgorod, and a member of the delegation, Archpriest Prof. Vladimir Sorokin, preached during the service.

Eucharistic services of worship were daily celebrated by representatives of different confessions in the chapel assigned to the Assembly participants.

On September 8 (New Style), the Feast of the Nativity of the Blessed Virgin, the Orthodox delegates celebrated Divine Liturgy of St. John Chrysostom in the chapel. During the service the delegates of the Constantinople, Russian, Georgian, Serbian, Romanian, Bulgarian, Greek, Polish and Czechoslovak Orthodox Churches sang hymns in Greek, Church Slavonic and Romanian. After the Liturgy, the Orthodox participants conducted the Lity for His Beatitude Justin, Patriarch of Romania, and a prominent theologian of the Church of Hellas, Prof. Nikolaos Nissiotis, who died in a car crash near Athens on August 18, 1986.

During their visits to parishes, the delegates of the Russian Orthodox Church addressed the congregations with greetings and delivered sermons. Almost daily one of the members of the Russian delegation was asked to give an interview for the radio, television and the press. Newspapers in Scotland covered in detail a press conference in which Metropolitan Aleksiy of Leningrad and Novgorod took part. On September 4, the *Glasgow Herald* newspaper published an article entitled "Soviet Church Leader's Peace Message". Other newspapers, including the *Scotsman* and *Stirling Journal*, quoted the statement by Metropolitan Aleksiy in which he called for peace.

There was a fruitful discussion of a report to the Assembly by Prof. A. A. Kutsenkov of the USSR Academy of Sciences which aroused a favourable response among the participants. He drew the attention to the peace initiatives launched by the Soviet government, and this was reflected in the assembly's Statement on Disarmament. It called on all nuclear powers to follow without delay the example of the Soviet Union and introduce a moratorium on all nuclear tests. The participants pledged "to support all practical proposals to end and, step by step, to reverse the arms race, and specially the nuclear arms race threatening, at a vast cost, even to move into outer space. We believe that nothing can justify the continued testing and development of nuclear weapons. The time to stop is now" (Message of the Assembly). On September 10, the *Scotsman* newspaper carried an article, extensively quoting the report of Prof. A. A. Kutsenkov and giving a positive assessment to the concrete Soviet peace initiatives.

The CEC General Assembly received new members: the Serbian Orthodox Church and the Methodist Church in Estonia.

The Assembly elected a new Presidium and Advisory Committee. Metropolitan Aleksiy of Leningrad and Novgorod was re-elected as one of the eight CEC presidents. The newly-elected Advisory Committee includes Archbishop (now

Metropolitan) Irinei of Vienna and Austria and B. B. Vik of the Department of External Church Relations of the Moscow Patriarchate.

During the work of the Assembly the members of the Russian Orthodox Church delegation marked several dates.

On September 3, it was the 25th anniversary of the archpastoral service of Metropolitan Aleksey of Leningrad and Novgorod. On that day the Soviet delegates conducted a Moleben to the Saviour for the good health of Vladyka Aleksey and wished him long life and fruitful activities. On behalf of the CEC he was felicitated by the CEC General Secretary Dr. G. G. Williams. Archbishop Kirill of Smolensk and Vyazma felicitated Metropolitan Aleksey on behalf of all those present.

On September 8, the members of the Russian Orthodox Church delegation felicitated Mother Natalia Chernobritseva of the Pukhhtitsa Convent, and Natalia Aleksandrovna Chernykh, a DECR interpreter, on their name-day.

MESSAGE OF THE ASSEMBLY

Sisters and brothers, may the grace of our Lord Jesus Christ be with you all.

For the ninth time since 1959 Christian men and women from every corner of our small continent have met as the Conference of European Churches, this time at the University of Stirling, to seek the mind of Christ. We have been warmly welcomed by the Churches of Scotland.

Reflecting on the Conference theme "Glory to God and Peace on Earth", we know in our hearts that God in Christ showed forth his glory by renouncing power, becoming one of us, washing our feet, sharing our joys and sorrows, suffering and dying at human hands so that our broken and fallen humanity may be healed and that we may live. He, in his risen life, is our glory. That glory is our peace, to be shared with the whole human race.

Our continent and our world are not truly at peace and our Churches are not yet truly one. Terror, injustice, pollution and the threat of war give us and our children cause to be afraid. As Jesus wept over Jerusalem, he weeps over our cities. Our nations threaten each other with costly weapons of mass destruction while children die of hunger. There is no certainty that our civilization will survive to the beginning of the third Millennium of Christian history. God's glory is also made manifest in God's judgment. We who bear Christ's name share fully in the guilt of a world that has been brought to the edge of destruction.

Yet the God who calls us to be peacemakers

On September 9, the name-day of His Holiness Patriarch Pimen of Moscow and All Russia, the Russian delegates prayed for the good health of His Holiness. Metropolitan Aleksey felicitated all members of the Russian Orthodox Church delegation on the occasion and announced that His Holiness Patriarch Pimen had elevated to the dignity of Metropolitan Archbishop Irinei of Vienna and Austria. His Holiness awarded Archbishop Nikolai of Gorki and Arzamas the Order of St. Vladimir, 1st Class, and Archbishop Kirill of Smolensk and Vyazma the Order of St. Sergiy of Radonezh, 2nd Class.

On September 10, it was the 25th anniversary of the archpastoral service of Archbishop Nikolai of Gorki and Arzamas. He was cordially felicitated by all his compatriots.

On September 12, there was a common service of worship at which a sermon was delivered by the newly-elected CEC General Secretary, Jean Fischer.

is a God of forgiveness and hope, of life and light. It is not too late to repent. Peace, with justice for the world's poor, is possible. We will not give way to the sin of despair.

We pledge ourselves and the Churches to work with all who are prepared to break down barriers of fear and distrust, to move from cold war to warm peace, from hostile coexistence to cooperative coexistence. In many men and women who do not know Christ we recognize the wisdom and love of God.

We also pledge ourselves and our Churches to support all practical proposals to end and step by step, to reverse the arms race, and specially the nuclear arms race, threatening at a vast cost, even to move into outer space. We believe that nothing can justify the continued testing and development of nuclear weapons. The time to stop is now.

In our Conference we have honoured the vision of common security expressed in the life and thought of Olof Palme, so tragically murdered. That vision gives political reality to the command of our Lord to love our enemies. When it is understood that the needs of our opponents are also our needs, and our needs also theirs, the enmity begins to be overcome.

We pray for the leaders of the nations that they may be given wisdom, patience, and the courage to take risks for peace and make sacrifices for justice.

We encourage our Churches to give support to the convening of an ecumenical Peace Assembly embracing the Churches in all the sign

natory states of the Helsinki Final Act. We believe this will bring closer the day when Christians will speak with one voice to a world crying out for peace. Such a meeting would, we hope, promote the necessary dialogue between pacifists and non-pacifists. May it bring nearer the day when our young people will no longer be called upon to learn the skills of war. May all, who are called to military service by their nation, seek God's will and be given strength to do that will.

Men and women together, we do not forget the many other burdens borne by people in the communities from which we come, both inside and outside our Churches; the suffering of broken families, the loneliness of many in the concrete jungles of our cities, the brokenness of the victims of alcohol and drugs and,

through it all, the cry of the human soul for meaning and for love.

Christ, through His Church, offers his life to all people. He calls us at this time of scepticism, doubt and disillusion to rediscover the nature of our mission.

May Christians from other continents with whom we have bread to share bring back to us the riches of the faith that once was taken from our shores to theirs; an exchange of love, sharing the universal Christ in and through whom we are called to be one so that the world might believe and participate in God's creation both on Earth and in heaven.

We invite you, sisters and brothers, not to shrink from tasks that seem to be impossible, not to be afraid, for Christ's perfect love casts out fear. Join us in this pilgrimage of hope.

STATEMENT ON DISARMAMENT

The IX General Assembly of the Conference of European Churches, assembled in Stirling on September 4-11, 1986, expressed deep concern regarding the present state of armaments on our common European soil.

In spite of the different background and approaches to some of the issues, we, church representatives from all over Europe, have experienced a common will to mutual cooperation and commitment to preserve the life of the people of Europe and the whole world in the years to come.

Through our work in the Conference of European Churches we are deeply involved in the work of promoting mutual understanding, of building up confidence and better communications between nations, and furthering respect of basic human rights of all people in Europe.

The existence and possible use of nuclear weapons threatens to destroy all Europe and humankind. The escalation of the nuclear and conventional arms race in Europe threatens all the efforts of groups in society, including the Churches, for the promotion of mutual understanding, confidence, communication and human rights.

We, therefore, appeal to our fellow European citizens and to our political leaders to abandon the patterns of mutual distrust and instead develop measures for a common security, giving all people and nations the possibility to live without nuclear threat and external interventions. Although the process of eliminating wars in Europe requires mutual and balanced conventional and nuclear disarmament, our

present European situation demands unilateral steps by each party concerned, to create a climate of trust, necessary for disarmament.

We, therefore, ask the USSR to extend its self-imposed moratorium beyond the December 1986 limit. We urge furthermore all other nuclear powers to follow suit at once and announce a moratorium. It could be a step towards a comprehensive test ban treaty. A following step in the disarmament process could be the establishing of nuclear-free zones. Conventional forces in Europe are currently on a level far beyond the legitimate security needs of the nations. We, therefore, underline the necessity of developing additional concrete instruments for the exchange of information on military movements and for the use of acceptable verification measures in accordance with the Helsinki Final Act.

Finally, we urge that the bilateral negotiations between the USA and the USSR continue. However, multilateral negotiations between all nations affected should proceed as well.

In this International Year of Peace, proclaimed by the United Nations, we as European Churches also underline the importance of continued support of European nations to the peacekeeping and peace promoting efforts of the UN. As we approach the year of our Lord 2000, we as Churches commit ourselves to pray and work for peace and disarmament.

We appeal to the people of our entire continent to join with us in the struggle for a nuclear free world, and a common security.

SEVENTH THEOLOGICAL CONVERSATIONS BETWEEN THE RUSSIAN ORTHODOX CHURCH AND THE EVANGELICAL LUTHERAN CHURCH OF FINLAND

June 3-11, 1986, Mikkeli, Finland

MESSAGE OF GREETING

from His Holiness Patriarch PIMEN of Moscow and All Russia
to the Participants in the Conversations

Beloved brother in Christ, the Most Rev. Dr. John Vikström,
Archbishop of Turku and Finland,

Your Grace Archbishop Mikhail of Vologda and Veliki Ustyug,

Dear participants in the Conversations,

This is the seventh time that you have come together in order to continue what have indeed become traditional theological meetings between representatives of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland.

Over fifteen years have gone by since the theologians of our two Churches met for the first time in Turku and exchanged their views on several questions of interest to both sides. Thus began the theological dialogue between our two Churches. Through God's mercy, by today the dialogue has taken the form of regular conversations which invariably proceed in the spirit of fraternal Christian love and mutual understanding.

And now the regular meeting is again taking place during which you will have to give a theological substantiation to two important themes: "Sanctity, Sanctification and Saints" and "Sermon on the Mount and the Churches' Peace Work".

Although sanctity and sanctification are understood differently in the Orthodox and Lutheran traditions, the common denominator in this question is the awareness that sanctity is a gift of the Holy Spirit. The source of sanctity is God Himself Who calls us to holiness (1 Thess. 4. 7).

This common understanding of the source of sanctity will supposedly allow the participants in the conversations to make a fruitful theological analysis of this theme.

The second theme chosen by you, one might say without exaggeration, is today a very vital one. Indeed, precisely today, when the nature and scope of armaments in the world have acquired a completely new character, the phantom of an annihilating war threatens to turn into a dreadful reality. The danger of a nuclear catastrophe, as well as the threat of the militarization of outer space, realized by all reasonable-minded people, rouses the numerous champions of peace to multiply their efforts to save from destruction the sacred gift of life.

It is natural that the Christians of the world too, in fulfilment of the commandment on peacemaking (Mt. 5. 9), are striving to make their contribution to the cause of strengthening peace and justice in relations among nations.

In this connection I express my belief that your present meeting, taking place at a time which has been declared by the UN the International Year of Peace, will promote the joint peacemaking of our two Churches.

Esteemed participants in the Conversations, with love in the Lord I greet you all and prayerfully wish you the almighty help of God and beneficent success in your forthcoming work.

May the Almighty Lord, *who hath blessed us with all spiritual blessings in heavenly places in Christ* (Eph. 1. 3), bless your meeting!

PIMEN, Patriarch of Moscow and All Russia

MESSAGE

To Archbishop Dr. John VIKSTRÖM of Turku and Finland

I am wholeheartedly greeting representatives of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church gathered for their regular Seventh Theological Conversations in the city of Mikkeli. Prayerfully wishing all the participants in the Conversations success in the forthcoming work. Hope to join you and experience again the precious moments of fraternal spiritual communion which helps us to contribute more to the cause of friendship between our nations and of world peace. May the help of God be with you.

With brotherly love in Christ the Saviour,

*Metropolitan FILARET of Minsk and Byelorussia,
Head of the Department of External Church Relations*

COMMUNIQUE

The Seventh Theological Conversations between the delegations of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland were held at Varsavuori Hotel in the city of Mikkeli from June 3 to 11, 1986.

The first theological dialogue was held in the city of Turku, Sinappi study centre, in 1970; the second—in Zagorsk in 1971; the third—in Jarvenpää in 1974; the fourth—in Kiev in 1977; the fifth—in Turku in 1980; and the sixth—in Leningrad in 1983.

The delegation of the Russian Orthodox Church consisted of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, Doctor of Theology *honoris causa* of the Halle-Wittenberg University, GDR (head of the delegation); Archbishop Prof. Mikhail of Vologda and Veliki Ustyug, of the Leningrad Theological Academy, Doctor of Theology *honoris causa* of the Abo Academy, Finland; Archimandrite Docent Ianuariy Ivliev of the Leningrad Theological Academy, Secretary of the Council of the Leningrad Theological Academy; Archpriest Bogdan Soiko, Dean of the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra, teacher at the Leningrad Theological Seminary, Superintendent Dean of the Patriarchal Parishes in Finland; Archpriest Prof. Vladimir Mustafin of the Leningrad Theological Academy; Prof. A. I. Osipov of the Moscow Theological Academy; Prof. K. E. Skurat of the Moscow Theological Academy; G. N. Skobei, Candidate of Theology, a senior staff member of the Department of External Church Relations of the Moscow Patriarchate; S. P. Rasskazovsky, Candidate of Theology, teacher at the Leningrad Theological Seminary; and secretaries of the delegation: Father Viktor Lyutik and Father Gennadiy Bartov, scholarship holders of the Theological Faculty of Helsinki University, and Zinoviy Krivich, a student of the Leningrad Theological Academy.

The delegation of the Evangelical Lutheran Church of Finland consisted of Archbishop John Vikström of Turku and Finland, Doctor of Theology *honoris causa* of the Leningrad Theological Academy (head of the delegation); Bishop Kalevi Toivainen of the Mikkeli Diocese; Bishop Samuel Lehtonen of the Helsinki Diocese; Kauko Pirinen, Professor Emeritus at Helsinki University; Prof. Jukka Turen of the Abo Academy; Prof. Eino Murtorinne of Helsinki University; Maunu Sinnemäki, General Secretary of the Centre for External Church Relations; Docent Juha Pihkala, Director of the Educational Centre of the Church; Docent Hans-Olof Kwist, assistant professor of the Abo Academy; Docent Eeva Martikainen, a researcher at the Academy of Finland.

Mr. Fredrik Kleve, assistant professor of the Abo Academy, and Mr. Kosti Laitinen, Superintendent Dean of the Hamina Deanery, were observers of the delegation.

Also participating were secretaries of the delegation: Docent Risto Kantell, secretary to the Archbishop; Lorenz Grönvik, Doctor of Theology, head of the Theological Sector of the Centre for External Church Relations; Hannu Kampuri, Licentiate of Theology, chaplain of the Olari parish; Simo Salo, Licentiate of Theology, general secretary of the Mikkeli Diocese; Reino Tillanen, Licentiate of Theology, rector of the Johannes parish; the Rev. Jätkö Kuusela of the St. Mary Hospital; Matti Kotiranta, a student of theology; Minna Väliaho, secretary of the office of the Centre for External Church Relations; and Kaijā Tolvanen, secretary to the Bishop of the Mikkeli Diocese.

Secretary Elena Pavinskaya, Archpriest Andrei Karpov and Father Mstislav Mogilyansky were interpreters at the Conversations; engineer Marina Lachinova was a Russian typist.

Church information of Finland was represented by Anneli Jänhonen, Magister of Theology, head of the press department of the information centre of the Church.

Participating in the Conversations as observers at the invitation of the Evangelical Lutheran Church of Finland were: Bishop Tikhon of Joensuu and Father Veikko Purmonen, a lecturer at the Orthodox Theological Seminary of Finland—on behalf of the Orthodox Church of Finland; Bishop Paul Verschuren of Helsinki (Roman Catholic Church) and Mr. Erkki Verkko, director for missionary work of the Free Church of Finland—on behalf of the Ecumenical Council of Finland. Participating in the Conversations as an observer was also Prof. Nils Blok-Hull from the Church of Norway.

During the Conversations the delegations offered up common prayers to the Triune God. The Lutheran Eucharistic service was conducted in the cathedral church of Mikkeli on Wednesday, June 4, by Bishop Kalevi Toiviainen assisted by the clergy. Bishop Samuel Lehtonen preached. The Orthodox Liturgy was celebrated in the Orthodox church of Mikkeli on Saturday, June 7, by Metropolitan John of Helsingfors, Archbishop Mikhail and Bishop Tikhon assisted by the clergy. Metropolitan John preached. On Sunday, June 8, both delegations attended a divine service in the cathedral church of Mikkeli. The Liturgy was celebrated by Bishop Kalevi Toiviainen assisted by the clergy, Archbishop Mikhail preached. During the theological Conversations morning and evening prayers were conducted according to the traditions of both Churches.

The Governor of Mikkeli, Uki Voutilainen, gave a reception in honour of the delegations on Wednesday, June 4. On Thursday, June 5, a reception in honour of the delegations was given at the Town Hall of Mikkeli. On Saturday, June 7, the delegations were hosted by Bishop Kalevi Toiviainen of Mikkeli at his home. On Sunday, June 8, the delegations visited the estate of municipal counsellor Esko Pekonen. In the evening, on the same day, the delegations attended a church meeting at the Lehemjäksi church. Archpriest Voitto Huotari of the cathedral, read a paper "The Movement of the Awakened in Finland", and Metropolitan Filaret made a speech of greeting. Then the delegations were invited to the house of the General Secretary of the Mikkeli Diocese, Simo S. Salo. On Monday, June 9, the delegations were invited to dinner arranged by the delegation of the Russian Orthodox Church together with the capitular of the Mikkeli Diocese at the Tertti estate. On Tuesday, June 10, the delegations took part in the trip to Ristiina, Savonlinna and Kerimäki, organized by the Minister of Culture and Science, Gustav Björkstrand.

At the opening of the Conversations, Arch-

bishop John Vikström greeted the participants and said: "Now, as we begin a serious theological discussion for the seventh time, we are to deal with two important themes: 'Sanctity, Sanctification and Saints' and 'Sermon on the Mount and the Churches' Peace Work'. It has become a tradition to touch upon focal points of our holy faith at our conversations, and this time—the problems of sanctity, sanctification and the saintly people, as well as an important problem of peace. These two themes are closely connected with each other. The will of the Holy God is the triumph of peace on Earth. The saints also participate in peacemaking. All Christians are called, on the basis of the common priesthood, to be peacemakers in the surrounding world". In his speech Archbishop Vikström asked the participants to honour the memory of the recently deceased Metropolitan Antony of Leningrad and Novgorod who had taken an active part in the preparation of the present Conversations. Archbishop Mikhail responded to the speech of Archbishop Vikström on behalf of the Russian Orthodox Church delegation.

Archbishop Mikhail read out the Message from His Holiness Patriarch Pimen of Moscow and All Russia to the participants in which the Patriarch, greeting the gathering, drew attention to the fact that in the theological problems under discussion, common for the Orthodox and Lutheran sides is "the awareness that sanctity is a gift of the Holy Spirit". His Holiness expressed the conviction that the present meeting "will promote the joint peacemaking of our two Churches".

A telegram of greetings was sent to the President Mauno Koivisto of the Republic of Finland. A telegram of greetings was also sent to His Holiness Patriarch Pimen of Moscow and All Russia with congratulations on the 15th anniversary of his enthronization. A telegram was also sent to Archbishop Paul of Karelia and All Finland, Primate of the Finnish Orthodox Church.

The programme of theological Conversations included two themes:

1. "Sanctity, Sanctification and Saints";
2. "Sermon on the Mount and the Churches' Peace Work in the Modern World".

The Evangelical Lutheran Church of Finland presented the following reports on the theme "Sanctity, Sanctification and Saints": "Sanctity, Sanctification and Saints in the Aspect of Common Priesthood" by Bishop Kalevi Toiviainen, and "Sanctification According to the New Testament" by Prof. Jukka Turen. The Russian Orthodox Church delegation presented the following reports: "Sanctity, Sanctification, Saints" by Archbishop Mikhail, and "The Holy

Preachers of the Gospel in the North-West of Russia and Eastern Finland" by Prof. K. E. Skurat.

On the theme "Sermon on the Mount and the Churches' Peace Work in the Modern World" a report was presented by Docent Hans-Olof Kvist, from the Evangelical Lutheran Church of Finland, and from the Russian Orthodox Church—by Prof. A. I. Osipov: "Peacemaking as a Fulfilment of God's Will in Our Days in the Light of the Sermon on the Mount".

A lively discussion of the reports was held both at the plenary sessions and in the working groups.

The results of the Conversations are reflected in the two résumés of the themes which follow.

The sides noted with gratification that the theological Conversations between the Churches constitute a continuous entity. The present Conversations were also based on the achievements of the previous ones.

During the Conversations the Russian Orthodox Church delegation drew attention of the participants to the fact that 1988 will mark the millennium since the time when the Russian people received Holy Baptism through the grace of God. A common wish was ex-

pressed at the Conversations for the coming festivities to facilitate the acquaintance of the Christian world with the wealth of spiritual values of the Russian Orthodox Church.

The Conversations were held in the spirit of sincere love, mutual respect and confidence. The participants in the dialogue are convinced that the theological conversations promote friendship between our nations. Being faithful to their traditions of faith, our Churches also promote through their communion the cause of peace and mutual understanding between nations.

The sides are unanimous in their opinion that the theological conversations should be continued.

The participants in the Conversations completed their work with a feeling of gratitude to the Almighty God, the Father and the Son and the Holy Spirit, and together confessed their trust in the help of the Holy Spirit and in His beneficent guidance at these gatherings.

*FILARET,
Metropolitan of Minsk
and Byelorussia*

*JOHN VIKSTRÖM,
Archbishop of Turku
and Finland*

June 11, 1986
Mikkeli

Résumé of the Theme "Sanctity, Sanctification and Saints"

1. Sanctity is a notion which underlies the spiritual (religious) life.

2. Sanctity is the property of God. God is holy because He is God. His Sanctity produces a reverential awe with man and attracts him at the same time.

3. Sanctity in its absolute fulness is inherent in God and in Him only. Sanctity of any creation is relative and limited; though it cannot be compared with the holiness of God, the latter is its source.

4. Sanctity is inherent in God and therefore cannot be defined, as God cannot be defined, but it is given to us in the Revelation of all His ends.

5. The Sanctity of God may be understood as the fulness of His qualities which is beyond man comprehension but part of which is known to us from the Revelation.

6. God created man holy in His image. This image was distorted in the Fall when man lost his holiness. The Fall of man affected the whole universe (Rom. 8.20-22). The Christian becomes a new creation in Christ—the New Adam

(2 Cor. 5. 17). Thus the renewal of the whole created world is anticipated.

7. All things created by God belong to Him. God has chosen one nation out of all nations and sanctified it (Exod. 19. 5-6). The Church is holy as the new people of God (1 Pet. 2. 9) since she is the Body of Christ.

8. The believing members of the Church are also holy since they partake of the Sanctity of God. At the same time they remain sinners since their faith and love are not perfect (1 Jn. 1.8).

9. In terms of human world, sanctity is not identical with sinlessness which should be regarded rather as a fruit of the growth into sanctity. Any sin violates the sanctity of a Christian like an illness violates a healthy state of a man.

10. Sanctification means an association with the sanctity of God. Sanctity is the life with God; it means that Christ and the Holy Spirit live in man. *As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself,*

that they also might be sanctified through the truth (Jn. 17. 18-19). And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me (Jn. 17. 22-23).

11. Men are sanctified when they become members of the mysterious Body of Christ—the Church of Christ, through the sacrament of Baptism performed according to the faith. The perceived sanctity provides conditions for their salvation, in other words, it has a decisive soteriological significance.

12. The sanctification takes place in the Church where the Holy Spirit acts through the Word of God and through the holy Sacraments. Christians should always seek, through repentance and improvement, the renewal of their partaking in the sanctity of God received in the Baptism. In the Church, the Holy Spirit forgives our sins and gives us life and blissfulness. Sanctification is a continuous growth in the grace of God and the knowledge of Christ accompanied by a feeling of one's sinfulness.

13. All members of the Body of Christ represent Christ in the world. The people of God is *an holy priesthood* (1 Pet. 2. 5, 9) which offers up gratitude to God proclaiming His mercies and serving a neighbour in love (Phil. 2. 17; Rom. 12. 1; Heb. 13. 15-16).

14. Sanctification is not performed in man without the desire to fulfil the commandments of God, which is inspired by the Holy Spirit (Mt. 7. 21; Phil. 2. 12-13). Sanctification of man presupposes also his good deeds which

are performed as a fruit of faith through the actions of the Holy Spirit.

15. Christians who glorified themselves by bringing rich fruit of faith—the good deeds during their lifetime, should be kept in the Church memory, treated with glorification and love and taken as an example to be imitated.

16. The saints who reached the Church Triumphant are an example for the members of the Church Militant. The saints give examples since they followed Christ with faith (1 Cor. 11. 1; Heb. 13. 7). The Churches Militant and Triumphant are united in prayer and glorification.

The Orthodox side is convinced of the nature of applying to the glorified saints as to prayerful intercessors. As we, members of the Church on Earth, always apply to each other with a request for prayers and meet these requests, the saints accept our requests and meet them with love.

17. God is the primary source of any sanctification. This sanctification is ultimately aimed at people, but in the process of sanctification any material reality may be used as a medium of sanctification. The condition of such sanctification is prayer and the word of God accepted with faith without which the sanctification is invalid.

18. The world, in which the notion of sanctity becomes more and more obscured, needs ever more examples of the saints of the Churches Militant and Triumphant. *That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life* (Phil. 2. 15-16).

Résumé of the Theme "Sermon on the Mount and the Churches' Peace Work in the Modern World"

1. Sermon on the Mount expresses the law of God the essence of which is love. Christ, the Prince of Peace, fulfilled the law (Mt. 5. 17).

2. A process of the establishment of Christians in the law of Christ—the law of love—goes through faith. In spite of sin and various temptations, Christians are called, according to the Saviour's word (Mt. 5. 9), to good deeds aimed at attaining peace and to all-round assistance to and service for the cause of peace on Earth.

3. Sermon on the Mount convinces Christians that Divine Providence for them is invariable. Love, proclaimed in the Sermon on the Mount, is spread not only to the neighbours, but to the enemies as well (Mt. 5. 43-48). Thus, the Sermon on the Mount has always been a strong

stimulus for peacemaking activities of Christians in all times.

4. The very existence of Churches fruitfully facilitates the cause of peace. Thus, they bear great responsibility for peacemaking activities. The Churches should systematically educate their members for peace.

5. Diakonia of the Church is called to serve justice and peace. But lasting peace is unthinkable without confidence in interstate relations which is being built on the respect of all nations and states for the generally recognized rights and freedoms, and on the meeting of basic human needs, on the one hand, and on the resolute struggle against arbitrariness and misuse of these rights and freedoms, on the other.

6. It is important to improve general inter-

tional legal system along with national ones. Christians bear great responsibility in this regard.

7. While fulfilling various duties, Christians should serve the cause of peace in any social position. Christians should participate in discussion of all topical problems of justice and peace, and in their active solution.

8. Christians promote peace by prayer, fasting and sacrificial ministry, and also by their participation in the ecumenical movement and by their cooperation with all people involved in peacemaking activities. Christians should support political, diplomatic and other tangible initiatives aimed at attaining peace and justice.

9. The Churches, participants in the Conversations, underline that there is an acute necessity in the current situation to establish inter-

national systems of control over the implementation of international treaties on reduction of nuclear weapons and the use of atomic energy for peaceful purposes. The Churches confirm their previous stand on the necessity of general nuclear disarmament, cessation of the growing arms race, and support the idea of a nuclear-free zone in Northern Europe. The Churches oppose the sophistication of the existing types of weapons of mass destruction, the design of new types and their testing.

Nearing the close of this millennium the Churches consider it their special task to strengthen confidence in the usefulness and fruitfulness of peace activities, and wish that our world would prepare to mark the 2000th anniversary of the Nativity of Our Lord Jesus Christ as the great triumph of reconciliation and peace.

SINAPPI-VII

The Seventh Theological Conversations (Sinappi-VII), between the delegations of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland, took place from June 3 to 11, 1986, in the city of Mikkeli, Finland, at the Varsavuori Hotel. These conversations are so called because the first of them were held in Turku at the Sinappi educational centre. The idea that the two Churches must find dialogue was born at the end of the 1960s. The first theological conversations were held in 1970.

The delegation of the Russian Orthodox Church arrived in Finland in the morning of June 3. At the Kouvola railway station they were met by practically the whole of the delegation of the Evangelical Lutheran Church headed by Archbishop John Vikström of Turku and Finland. Soon after their arrival at the place where the Conversations were to be held, they went sightseeing in the city. During dinner, Archbishop Vikström and Archbishop Mikhail Vologda and Veliki Ustyug, who was replacing Metropolitan Filaret of Minsk and Byelorussia as head of our delegation up to June 7, as well as Bishop Kalevi Toivainen of the Mikkeli Diocese, exchanged speeches of greeting. A toast was proposed to the health of His Holiness Patriarch Pimen of Moscow and All Russia on the occasion of the 15th anniversary of his enthronization. Archbishop Vikström recalled with love and gratitude the preceding conversations held in Leningrad and drew attention to the fact that for the first time there could be an observer at the conversations from the Church of Norway.

On June 4 the day began with the Lutheran

Eucharistic Service at the cathedral church in Mikkeli; during the service Bishop Samuel Lehtonen of the Helsinki Diocese, delivered a sermon on the words: *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death* (1 Jn. 3. 14). At the end of the service Archbishop Mikhail greeted the congregation. "Christ's call to love," he said, "is a powerful factor not only in the personal life of a Christian but in the life of entire Churches and nations. Proof of this is our presence in hospitable Finland, just as the visits to our country of the representatives of the Evangelical Lutheran Church. Our mutual contacts is a great event in the history of the Church and of present-day Christians."

The official opening of the Conversations also took place that day. In his opening speech Archbishop Vikström remarked that today we could join St. Paul in saying: *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God* (Eph. 2. 19). "Our theological conversations are drawing us ever closer together," he said, "and at the same time they are strengthening our communion with the Lord Jesus Christ. In many questions we have not yet reached unanimity, but we have learned to respect and love one another, and the values of our traditions have become dearer to us. By acting thus we were able to serve the cause of friendship between our peoples." Archbishop Vikström expressed his sorrow at the demise on May 29 of Metropolitan Antony of Leningrad and Novgorod who had been preparing the Seventh Theological Conversations. At the end of

his speech he referred to Archpriest Georgiy Kilgast and A. V. Saarlo who had passed away last winter, and who had contributed much to the theological dialogue of the two Churches. "Eternal Memory" was sung in honour of the departed.

Archbishop Mikhail read out the Message from His Holiness Patriarch Pimen of Moscow and All Russia to the participants in the conversations. A Message of greeting was received from Archbishop Paul of Karelia and All Finland, the Primate of the Orthodox Church of Finland.

On their part the participants sent a congratulatory telegram to His Holiness Patriarch Pimen of Moscow and All Russia in connection with the 15th anniversary of his enthronization, as well as telegrams to the President of the Republic of Finland, Mauno Koivisto, and Archbishop Paul.

General discussions at plenary sessions and in two separate groups corresponding to the two themes of the Seventh Theological Conversations were held.

In the paper read by Bishop Toiviainen on the theme, "Sanctity, Sanctification and Saints in the Aspect of Common Priesthood", the Lutheran doctrine on common priesthood is confirmed; it is also stated that man does not possess sanctity, it belongs to the Church. The members of the Church partake of sanctity through the presence of God and the Divine Gifts.

It says in the paper by Prof. Jukka Turen, "Sanctification According to the New Testament", that already now our ministry is a participation in the heavenly ministry. When St. Peter calls Christians *an holy priesthood and an holy nation* (1 Pet. 2. 5, 9), he urges them at the same time to offer a holy sacrifice, in order to proclaim the great works of God and live irreproachably among men who do not have the faith.

In the discussions, the Orthodox side drew attention to Prof. Jukka Turen's supposition that there was possibly a later addition to the sixth chapter of the Second Epistle of Paul the Apostle to the Corinthians. In this connection the question was put to him on the *sola scriptura* principle. Another serious question was the turning in prayer to saints, which is not recognized by the Lutherans. If the Lutherans pray for each other in life and for the living, then what prevents them from praying to the saints? For *God is not the God of the dead, but of the living* (Mt. 22. 32).

The Lutheran side replied to this that in Holy Scripture there is no direct commandment on the veneration of saints, on turning to them in prayer—they pray for us but we cannot

invoke them. Disputing that view, the Orthodox noted that the rule of the Church on invoking in prayer the saints of the Church Triumphant is firmly founded on Holy Tradition, whose origins are clearly discernible in Holy Scripture. For instance St. David the Prophet turned to God in prayer thus: *O Lord God of Abraham Isaac and of Israel, our fathers...* (1 Chron. 29. 18). This means that the Prophet David invokes the saints in support of his prayer. The Orthodox have acted thus always and do today too; calling on "Christ our true God through the prayers of His Most Pure Mother and all the saints".

Archbishop Mikhail in his paper, "Sanctity, Sanctification and Saints", says that the concept of sanctity is an organic part of any religious thought. Nevertheless the essence of sanctification yields with difficulty to rational definition. Sanctification is the transmission or conveyance of sanctity from its source to one or another objective—people or objects, as a result of which a given objective is sanctified, that is to say becomes sacred or holy (1 Cor. 1. 2, 30). The sanctified object (or person) may in its turn become the means or instrument of sanctification (Mt. 23. 17-19). God is Holy in Himself. He is the Source of sanctity. Any sanctification has God as its source, and man as its ultimate objective. Already in the second century of the Christian era, Church life, particularly the liturgical, includes elements of veneration of some departed members of the Church who have become renowned for their Christian life or death. An early practice too is the placing of relics under the altar. Arguments for canonization were the miraculous manifestations of the power of grace of the glorified person. This found its expression in the words of the man born blind in the Gospel: *Now we know that God heareth not sinners: but if any man be a worshipper of God and doeth his will, him he heareth* (Jn. 9. 31).

Prof. K. E. Skurat dedicated his paper, "The Holy Preachers of the Gospel in the North West of Russia and Eastern Finland", to the millennium of the Russian Orthodox Church. In it he outlined the spiritual aspect of the northern ascetics, emphasizing peculiarities that placed them above others, and called forth wonder and reverence, that provided for their becoming saints. The paper also deals with the acts of God's love towards man and the responsive acts of man. Christ, having become the New Adam became the ancestor of the new creatures. The believers enter His Body, the Church (Col. 1. 24), through Holy Baptism. To all entering the Church of Christ are granted the same gifts of grace and the seeds of the Holy Spirit are sown in them. But in order

that the seeds might sprout and bear fruit there must be acts of piety—standing steadfastly with *the armour of righteousness on the right hand and on the left* (2 Cor. 6. 7), the inner transformation of the whole human being after the image of Christ (1 Cor. 11. 1), the bearing of one's cross and following Christ (Mk. 8. 34). This cross was taken up voluntarily by the holy preachers of the Gospel. They taught by words and their lives.

During the discussions on the first theme, Prof. A. I. Osipov expressed a number of ideas which he presented in written form at the request of the Lutheran participants in the conversations. "As a key point I shall cite," he writes, "the words of St. Simeon the New Theologian: 'A strict observance of Christ's commandments teaches man his weaknesses', that is to say, reveals to man his infirmities. These words express with remarkable accuracy the essence of the Orthodox understanding of salvation in Christ, especially the significance of deeds in salvation. Deeds by themselves, according to St. Simeon and teachings of all the Fathers of the Church, cannot give man, cannot justify him, for this is accomplished only by God. Deeds, however, reveal to man the main thing—the profundity and radicalness of the damage done to the image of God in him. By constantly forcing himself to fulfil all (not some, by choice) the Gospel commandments, through struggle with sin in oneself and sincere repentance, the Christian begins to comprehend, not theoretically but by personal experience, his infinite sinfulness and the impossibility of overcoming it on his own, hence the extreme need for the help of God in salvation. Thus faith by hearsay gradually turns to living faith, and a man who believes generally grows into a real Christian, that is to say, one who sees the only hope of salvation in Jesus Christ. Thus Orthodoxy sees salvation only in faith as it is described by St. Paul in his Epistle to the Galatians. But not in rational faith; not in faith observed by virtue of cultural or family tradition, but acquired through personal experience in ascetic or spiritual life, which is the same. Hence it is evident that the synergism declared by Orthodox theology is not an haughty cooperation of man and God, equals, but a co-working of man and God in which, in the course of ascetic experience of purification by man of his unworthiness, and, hence, a deeper and humbler approach to Christ, the Lord purifies, heals, deifies, justifies and saves him. Therefore not the deeds but the Lord saves man, but only that man who sees himself spiritually perishing, and not one who is always pleased with himself."

Speaking on the second theme, "Sermon on

the Mount and the Churches' Peace Work", Docent Hans Olof Kvist, gave a brief survey of the history of the interpretation of the Sermon on the Mount by different confessions, and then he expounded the Evangelical Lutheran position on the themes: "The Sermon on the Mount and the Problem of Peacemaking in Lutheran Creedal Writings"; "The Sermon on the Mount from the Point of View of Peacemaking in the Big Catechism". "We cannot call those people Christians," he said, "whose actions do not correspond to the Sermon on the Mount."

The report by Prof. A. I. Osipov, "Peacemaking as a Fulfilment of God's Will in Our Days in the Light of the Sermon on the Mount", is set forth as a dialogue between a sceptic and a Christian and therefore, according to the commentator of this report, Prof. E. Murtorinne, "it is alive instead of being merely abstract". The Gospel is the common basis for our understanding of peace. The way of peace is clearly outlined in the Saviour's Sermon on the Mount; in it the peacemakers are not only blessed, but the basic spiritual and moral conditions which make the Christian such, are pointed out. At the present extremely tense time, the Christians of different Churches and countries might make their contribution to the cause of peace. Their contribution is: prayer for peace; creation of trust among nations and countries, especially those with differing socio-political systems; effective support, by every means at the disposal of the Church, of those political acts of their own governments and the governments of other countries which objectively further the abolition of nuclear, chemical, and other weapons on Earth, and promote the cause of peace in the whole world.

In the course of the discussions on the second theme, S. P. Rasskazovsky, a teacher at the Leningrad Theological Seminary, asked Docent Kvist to explain what unlimited love for one's enemy meant. The latter drew the attention of those present to the life of Christ which shows what unlimited love is. Maunu Sinnemäki, General Secretary of the Centre for External Church Relations of the Evangelical Lutheran Church of Finland, remarked that the Sermon on the Mount presented to us an ideal man. However, in this sinful world there should be weapons of resistance to restrain evil. From the Russian Orthodox Church, G. N. Skobei, a senior staff member of the Department of External Church Relations, and Archimandrite Docent Iannuariy of the LTA, took part in the discussions.

A banquet was given on June 7 on the occasion of the arrival of the head of the delegation of the Russian Orthodox Church, Metropolitan Filaret of Minsk and Byelorussia, Head of the

DECR, who was warmly welcomed by Archbishop John Vikström.

In response, Metropolitan Filaret said: "For me this visit to your country is both a joy and a sadness because I have to take the place of the one who has departed from the vineyards of the Lord, the late Metropolitan Antony of Leningrad and Novgorod, who had been directing the dialogue with such love and who was preparing for the present Conversations with great enthusiasm. I am sure you too were bound to him with ties of great love. Today the Lord has ordained for me to come here, to take the place of the deceased and to recall the days of our good beginning when we humbly outlined the path of our dialogue. Now it has developed and today it is more than a dialogue, it is a joint witness in Christ through prayer, fraternal communion and cooperation. I am glad to hear that our conversations are proceeding successfully. Today we are studying sanctity in connection with peacemaking. We believe that sanctity can transform the world. And our Churches are striving for this, bearing witness to the ideals of peace and goodness.... Thank you for your hospitality and kind words."

At the plenary session on June 8, the following observers spoke in greeting: from the Orthodox Church in Finland—Bishop Tikhon of Joensuu; from the Ecumenical Council of Finland—Bishop Paul Verschuren of Helsinki; (Roman Catholic Church); from the Free Church

of Finland—the director of missionary work Erkki Verkkonen, and from the Church of Norway—Prof. Nils Blok-Hull.

The Conversations ended on June 11 with the signing of the documents adopted—Communique and Résumés on the two themes of the Conversations. At the signing of the documents speeches were made by Metropolitan Filaret, Archbishop Vikström, and Bishop Toiviainen. Metropolitan Filaret said that he was pleased that the Seventh Theological Conversations had been successful. "Before us opens a fresh page," he said, "for the mutual witness of faith. I thank all the participants for their efforts and propose that the next conversations be held in our country." Archbishop Vikström on his part expressed his gratitude for the effective cooperation. "We have taken a step forward," he said, "although a small step, but forward nevertheless. We accept your invitation gladly." The Conversations were permeated with a kind brotherly and truly Christian feeling for one another, with a sincere desire to draw our Churches nearer, to strengthen the brotherhood and friendship of our peoples, and to establish peace throughout the world. And thanks be to God, as Archbishop Vikström said at the farewell reception, "our love has increased, our common hope has strengthened".

*Prof. K. E. SKUR
of the M*





Early Russian Literary Monuments Describing the Last Days of Earthly Life of 15th-16th Century Ascetics

It has been 75 years since the demise of the outstanding Russian historian Prof. V. O. Klyuchevsky of the Moscow University and of the Moscow Theological Academy, whose 300th jubilee was solemnly marked last year. Among his works is the book *"Early Russian Lives of Saints as a Historical Source"* which has become a manual for scholars engaged in the studies of hagiology. The tradition of research into *The Lives of Saints* is kept up to this day at the Moscow Theological Academy. This article commemorating the famous Russian historian represents a development of the ideas and principles enshrined in this well-known book which has had a great impact upon a whole generation of scholars of national history.



Among the works of the outstanding Russian historian Vasilii Osipovich Klyuchevsky is the book *Early Russian Lives of Saints as a Historical Source* (Moscow, 1871), a work of unwaning importance for the contemporary student of national hagiography. In this book the author mentions two sources which describe respectively the last days of life of St. Pafnutiy of Borovsk (†1477) and of St. Makariy, the Metropolitan of All Russia (†1563).

The first of these accounts was written by taretis Innokentiy, a disciple of St. Pafnutiy, the Hegumen of Borovsk, who "remained practically all the time at the deathbed of St. Pafnutiy, knew him personally and witnessed all the details of the last minutes of his life, committing first to memory and then to paper his dying words, obviously to the letter"¹. The historian published this text as a supplement to his book under the title "Innokentiy's Notes about the Last Few Days of Life of his Teacher Pafnutiy of Borovsk". It can be assumed that the text was borrowed from a 16th century manuscript from the Volokolamsk monastery² founded by St. Iosif of Volokolamsk who was professed by St. Pafnutiy. The text describing the last few days of life of St. Pafnutiy appeared recently in a second edition³ accompanied by a parallel translation into modern Russian under the title "Account of the Death of Pafnutiy of Borovsk"⁴.

Academician D. S. Likhachev ascribes the work of Monk Innokentiy to a special category: "The *Lives of Saints* which he describes as memory of the saint". Striving for utmost authenticity, Monk Innokentiy committed to paper everything he knew about St. Pafnutiy, providing a careful account of the relations of the father superior of the Borovsk monastery within and also without the cloister and giving a detailed description of the character and personality of the saint⁵. "Innokentiy's account is not a hagiographical monument, but a remarkable 'human document', 'a literary miracle of the 15th century'⁶."

V. O. Klyuchevsky also mentioned another literary monument of this kind, speaking of the important role of Metropolitan Makariy of All Russia for early Russian literature. He pointed out: "Old Russian *Lives of Saints* do not contain a life description of this famous collector of the *Lives*, although he too left a trace in this literature. Preserved to this day is the *Povest* (Tale) about the last few days of his life, which can be regarded as preparatory material for his *Life*, a work that was never completed"⁷.

In the subsequent years G. Z. Kuntsevich published the text of the *Povest* in the *Old Literary Monuments Series* (St. Petersburg, 1911, Vol. 176) as compiled on the basis of three late manuscripts. The monument is recorded in these manuscripts under the title *On the Ailment, Passing Away and Interment of Metropolitan Makariy, of All Russia*⁸. G. Z. Kuntsevich entitled his own publication "Account of the Last Days of Life of Metropolitan Makariy (September 15-December 31, 1563)".

The recent discovery of a manuscript dating back to the early 17th century has added three more texts of the *Povest* of the demise of Metropolitan Makariy to the texts studied by G. Z. Kuntsevich.

Less well known is another work of this author containing a description of the last few days of life and the death of Archbishop Feodosiy of Novgorod (†1563), professed in the Monastery of St. Iosif of Volokolamsk⁹. In his foreword G. Z. Kuntsevich points out that the author of this account is Evfimiy Turkov, a favourite pupil of Archimandrite Feodosiy, who later became the father superior of the Volokolamsk monastery. A brief mention of this work occurs in the aforesaid book by V. O. Klyuchevsky: "The same characteristic distinguishes an earlier note of his [Evfimiy Turkov, the Father Superior of the Monastery of St. Iosif—*I. M.*] about Feodosiy, the former Archbishop of Novgorod: this is an account of the last days of his teacher filled with profound sorrow. Here Evfimiy also recorded interesting details about the capture of Polotsk which

coincided with the death of Feodosiy in February of 1563". Apart from the above-mentioned ones, there are other old literary monuments describing the demise of Russian hierarchs, such as Bishop St. Akakiy of Tver and Kashin and St. Daniil of Pereslavl-Zalessky.

Deserving of special mention is *The Life of St. Daniil of Pereslavl-Zalessky* published by Prof. S. I. Smirnov of the Moscow Theological Academy¹¹. The text of the *Life* compiled by Archpriest Andrei (subsequently Metropolitan Afanasiy) of the Annunciation Cathedral in the Moscow Kremlin is followed by a text entitled "Word about the Ailment of St. Daniil" (pp. 77-80). It describes how the saint told the brethren where he wished to be buried and reproduces his edification from the deathbed. These accounts also occur in the text of the *Life* itself where the demise of the saint is described (pp. 71-73)¹². A spiritual son of St. Daniil, Father Andrei, described the last few days of life of the holy ascetic and used this description when he later wrote an extended *Life of the Saint* with the blessing of Metropolitan Makariy¹³.

Among the published works of this kind there is also a description of the last days of life and the demise of St. Akakiy of Tver¹⁴ written by his father confessor. This is what he wrote at the end of the *Povest*: "I, the confessor Vassian, a lowly monk of holy Vladyka Akakiy, have recorded this to remind me that God bestowed on me the grace of receiving the blessing of such a saint and of touching his holy remains with my hands."¹⁵

Analyzing all these *Povesti* taken together makes it possible to draw certain conclusions and make generalizations that characterize this particular trend in early Russian literature and piety. These literary monuments have long been known to scholars, although there has been no special study considering this group of literary works as belonging to a genre of their own. As a rule, researchers regard narratives of this kind as preparatory material for full *Lives*. And this is certainly true in some cases, such as *The Lives of Sts. Pafnutiy of Borovsk and Daniil of Pereslavl-Zalessky*. But no *Lives* of St. Akakiy and St. Feodosiy were written, and the known *Life of Metropolitan Makariy* is of a relatively recent origin. There can be no doubt that its author knew nothing of the aforesaid *Povest*¹⁶.

This particular genre of early Russian literature had a function and purpose of its own. As different from *The Lives of Saints*, works of this genre were written as a rule by persons closely associated with the people they described and immediately after their death. The authors of such *Povesti* were motivated by the bitter sense of loss of a spiritual mentor to whom they had personal attachment, a desire to record in writing the last few days of the life of someone for whom they cherished special love and respect. Thus whereas an ordinary *Life* can be regarded as a commemoration of a saint by the Church, this special kind of *Lives* can be described as reminiscences of a disciple about his master. This view is corroborated by a contemporary of the writers of such accounts, Monk Dosifei Toporkov, a nephew of St. Iosif of Volokolamsk: "And we write all this not because they had asked us to, but because by reading this ourselves we can try and follow the example of their life.

"With this in mind and in keeping with ancient tradition, apart from the *Lives*, the miracles, the words and exhortations of the great Fathers and miracle workers, recorded in the Paterica are also the *Lives* and words of those who were not so perfect but were trying to the best of their ability to be such. Of which it is written that one has been in the likeness of the sun, and the other of the moon, and others still like a great star, or small stars, but all of whom have their life in Heaven"¹⁷.

All of these monuments are linked with the Monastery of St. Pafnutiy of Borovsk and his disciple St. Iosif, the founder of the Volokolamsk cloister. Chronologically, the *Povesti* cover a period of one century from the 1470s to the 1560s. The Monastery of St. Iosif is a better known cultural centre of these two. V. Zhmakin pointed out that: "The Volokolamsk monastery is a remarkable phenomenon of Old Russia. It fully took the shape of an educational and teaching establishment, a school of the philosophical meaning of the word. It was an ancient academy"¹⁸. The monastery produced a large number of books, including, for example, the Russian recension of the *Chronograph*¹⁹. We know but little of the educational work of the Monastery of St. Pafnutiy of Borovsk because its archives have been poorly preserved. Works of the genre under analysis provide an additional characteristic of the spiritual activities and importance of these two cloisters.

It is also interesting to observe that all the persons described in these monuments were interconnected in some way or another. St. Pafnutiy of Borovsk was the founder of his monastery, great ascetic and spiritual leader²⁰.

In the latter half of the 14th century the Trinity-St. Sergiy Monastery emerged as the centre of monastic asceticism and enlightenment in Russia. But in the late 15th and early 16th century its role was taken over by the Monastery of St. Pafnutiy. Among its brethren were Sts. Iosif and Levkiy of Volokolamsk, Daniil of Pereslavl-Zalessky and David of Serpukhov who founded many new cloisters. And it was also in that monastery that Metropolitan Makariy of All Russia took monastic vows. He started collecting "all the books that are read in Russia" while still the Archbishop of Novgorod (1526-1542). The *Chetii Minei* collected by him was called "Great", which reflects its importance, and also bears the name of its author "Makaryevsky"²¹. Having become the Metropolitan of All Russia, he called the famous Councils of 1547 and 1549 which approved the nationwide commemoration of many Russian saints and examined the texts of liturgical services and *Lives*²². The Stoglav Council was called during his primacy in 1551²³ in order to elevate morals and restore harmony in church life. Thus Metropolitan Makariy left a significant trace in the life of the Russian Church as well as in the life of Russian society, culture and arts²⁴.

The *Life* of St. Daniil of Pereslavl-Zalessky says that he turned to Novgorod for icons and requisites for his newly built monastery church. "For both Archbishop Makariy and Daniil were professed in one and the same cloister. And the Archbishop cherished spiritual affection for the starets and sent all required to his monastery"²⁵. While in Pereslavl, St. Daniil kept up the spiritual traditions which he had received at the Borovsk cloister.

Metropolitan Makariy was succeeded on the See of Novgorod by Archbishop Feodosiy. "Feodosiy was born in 1498^{*}. Around the year 1523 he was professed in the Monastery of St. Iosif of Volokolamsk of which he became a cleric. On November 21 1531, he was appointed by Grand Luke Vasilii III to the post of father superior of the Novgorod Khutyn monastery. Makariy was the Archbishop of Novgorod at that time and he patronized the hierarchy, follower of St. Iosif"²⁶. While in Novgorod he continued the works of St. Makariy as his successor on the Novgorod See, and many of his messages on various occasions have been preserved to this day²⁷. He also received messages from Metropolitan Makariy²⁸. Archbishop Feodosiy passed away only a few months before the demise of Metropolitan Makariy: "In the year of 7071 on the 26th day of February Archbishop Feodosiy passed away, which was Friday of the first week in Holy Lent and Feast of St. Porphyrios, the Bishop of Gaza"²⁹.

Among the hierarchs who took part in the primatial enthronization of Metropolitan Makariy the Chronicles mention Bishop Akakiy of Tver and Kashin. Some scholars even consider him to be the nephew of St. Iosif of Volokolamsk, while in actual fact he was merely a monk of his monastery³⁰. This hierarch is known to have copied two Gospels and compiled a special recension of the Kiev-Pechery Paricon³¹. He attended the Councils called by Metropolitan Makariy in 1547, 1549 and 1551³². According to St. Maksim the Greek, St. Akakiy formed the people of Tver of the works of Metropolitan Makariy of Moscow³³. Metropolitan Makariy was also closely associated with ascetics who were later canonized by the Russian Church, one of them being Bishop St. Akaky³⁴.

The peculiar nature of the *Povesti* describing the demise of saintly ascetics accounts for the minor place of this genre in the early Russian historiographical literature. But for us the *Povesti* with their abundance of fascinating details are of great importance. One can assume with a great degree of certainty that direct speech in these accounts authentically conveys what the ascetics had actually said, that they offer a vivid description of their daily life, piety and so on. The *Povesti* provide an important addition to the *Lives*, just like the birch-bark scrolls of

Novgorod add to the material of the Chronicles and old documents.

One can say with confidence that the *Povest* of the demise of Metropolitan Makariy, of Moscow, received the greatest prominence among other early Russian literary monuments. The reasons for this were the status of the metropolitan as Primate of the Russian Church, the scale and importance of his activities for our Church, literature and culture as well as the fact that the author of the *Povest*, Metropolitan Afanasiy, included it into the Extended Chronograph (*Prostranny Khronograf*). This particular *Povest* also differs from all others in its structure. In addition to describing the last few days of life, the death and interment of the hierarch, it also contains his farewell message which was read out during his burial in the Dormition Cathedral of the Moscow Kremlin. This is followed by the chronicle mention of his demise. Metropolitan Afanasiy is the only author of two works belonging to this genre of "Lives in brief": one about St. Danil of Pereslavl-Zalessky and the other about Metropolitan Makariy. He himself was the spiritual son of the former and an associate and successor of the latter.

These literary monuments describing the final days, the demise and burial of early Russian ascetics have not yet received proper elucidation in present-day scholarly research. Our objective has been to draw attention to this genre, laying the main emphasis on their value as an important historiographical source. Work can also be continued on assessing their literary merits and their interconnection with other genres of early Russian literature. In doing this research the range of such monuments should also be extended. To give one example, created at the same time was a literary monument about Vasilii III, called "Lay of the Grand Duke Vasilii Ivanovich of All Russia, How He Went to His Native Town of Volok on the Lama to Entertain Himself in Autumn, and How He Fell Ill, and Took Monastic Vows, and Blessed His Son, Grand Duke Ivan Vasilievich to Tsardom, and How He Passed Away and Was Buried."³⁵

Below we offer one work of this genre describing the final days of life of St. Akakiy. Never published in the original, it is reproduced in a translation into modern Russian based upon a Slavonic manuscript from the collection of the Saltykov-Shchedrin State Public Library in Leningrad.

NOTES

¹ V. O. Klyuchevsky. *Drevnerusskie zhitiya svyatykh kak istoricheskii istochnik* (Old Russian Lives of Saints as a Historical Source). Moscow, 1871, p. 207.

² *Ibid.*, p. 206. note 1.

³ *Pamyatniki literatury Drevnei Rusi. Vtoraya polovina XV veka* (Literary Monuments of Old Russia. Second Half of the 15th Century). Moscow, 1982, pp. 479-513.

⁴ A. A. Dmitriev who prepared this publication says in a commentary: "Innokentiy's narrative is remarkable not only because it contains such well-known and outstanding personality as Pafnutiy of Borovsk, but by its very nature, by the fact that this is a living and immediate account of the last seven days of

his life written by a person who was very close to him"—*Ibid.*, p. 663.

⁵ D. S. Likhachev. *Chelovek v literature Drevnei Rusi* (Man in the Literature of Old Russia). Moscow, 1970, p. 129. See also: D. S. Likhachev. *Tekstologia. Na materiale russkoi literatury X-XVII vekov* (Textology. On the Material of 10th-17th Century Russian Literature). 2nd edit., Leningrad, 1983, pp. 135-136.

⁶ Ya. S. Lurye regards the work of Monk Innokentiy as belonging to the type of *Lives* which remained "unvarnished" and represented the original material for hagiography. See also: *Istoria russkoi literatury X-XVII vekov* (History of Russian Literature of the 10th-17th Centuries). Edited by D. S. Likhachev, Moscow, 1980, pp. 261-262.

⁷ V. O. Klyuchevsky. *Op. cit.*, p. 221.

⁸ Hegumen Makariy. "Narrative of the Demise of Metropolitan Makariy of All Russia".—*Wissenschaftliche Zeitschrift*. Martin Luther-Universität. Halle-Wittenberg. Gesellschafts- und sprachwissenschaftliche Reihe. 1985, Bd. 34, H. 3, S. 74-75.

⁹ G. Z. Kuntsevich. "Feodosiy, the Archbishop of Novgorod (1491-1563)".—In the book: *Jahresbericht der reformierten Kirchenschule für 1899-1900*. St. Petersburg, 1900. A brief mention of this monument occurs in the work of R. P. Dmitrieva: "The custom of venerating tutors which was very developed in the Volokolamsk monastery was manifested in all areas of book-writing practice of this cloister... This attitude of particular piety towards a tutor was expressed in the fact that tutors themselves sometimes autographed the manuscripts of their pupils. Thus... Feodosiy expressed regard for his disciple Evfimi and inscribed into his collection... his own compositions... Evfimi in his turn rewrote his own composition 'On the Demise of Starets Feodosiy, the Former Archbishop of Novgorod the Great and Pskov, and on His Life in Brief' into a collection compiled by his own disciple Levkei Aishev" (R. P. Dmitrieva. "16th Century Menologia Collections of Volokolamsk".—In the book: *Trudy Otdela drevnerusskoi literatury* (Proceedings of the Department of Old Russian Literature) (further referred to as TODRL). Vol. 28. *Issledovaniya po istorii russkoi literatury XI-XVII vv.* (Studies into the History of 11th-17th Century Russian Literature. Leningrad, 1974, p. 205).

¹⁰ A. F. Bychkov. *Opisanie tserkovnoslavianskikh i russkikh sbornikov imperatorskoi publichnoi biblioteki* (Survey of Church Slavonic and Russian Manuscripts at the Imperial Public Library). St. Petersburg, 1882, Vol. 1, pp. 2-6. See also: N. Barsukov. *Istochniki russkoi agiografii* (Sources of Russian Hagiography). St. Petersburg, 1882, pp. 15-16; P. M. Stroev. *Biblogicheskii slovar i chernouye k nemu materialy* (Biblical Dictionary and Preparatory Materials for It). St. Petersburg, 1892, p. 988.

¹¹ S. I. Smirnov. *Zhitie prepodobnogo Daniila, Pereyaslavskogo chudotvortsia. Povest ob obretenii moshchei i chudes a yego* (Life of St. Daniil the Miracle Worker of Pereslavl-Zalessky. Account of the invention of his relics and his miracles). For the 400th anniversary of the Trinity-St. Daniil Monastery in Pereslavl-Zalessky. July 15, 1508-July 15, 1908). Moscow, 1908.

¹² On the basis of the extended text of the *Life* a brief version of it was prepared shortly which was then included into the *Stepennaya kniga* (Degree Book). It has been established that later on this abbreviated version was included into the Extended Chronograph (Hegumen Makariy. "Metropolitan Afanasiy of All Russia (1564-1566)".—*Theological Studies*. Moscow, Moscow Patriarchate publication, 1984, Vol. 25, p. 253).

Metropolitan Afanasiy must have embarked upon his literary work in the early 40s and his first work was a description of the final days of St. Daniil of Pereslavl-Zalessky († 1540).

¹³ Considering the literary work of Metropolitan Afanasiy and the great merits of his first work—*The Life of St. Daniil*, we pointed out earlier that: "In all probability his early works were either lost, or their attribution remains

outstanding. In any case it appears to us most providential that his first work known to us is dedicated to his confessor St. Daniil of Pereslavl-Zalessky" (*Ibid.*, p. 251).

¹⁴ H. Goltz, Makari Abt (Weretennikov). "Unvergessener Lehrer des Glaubens im bischöflichen Amt. Die letzten Tage des Twers Bischofs Akaki".—*Stimme der Orthodoxie*, 1908, H. 9, S. 8-11.

¹⁵ Saltykov-Shchedrin State Public Library Collection of Pogodin, 1564, p. 60 reverse.

¹⁶ See the text of the *Life*: Department of Manuscripts, Lenin State Library of the USSR, F. 256, No. 364, pp. 319-322. See a description of the codex containing the *Life* in: I. I. Kaganov. "Notes on the Russian Prologue Recension of the *Life* of St. Georgiy the New (time of writing, authorship, archeographical survivals of recensions, publication of the oldest them)".—*Starobelgarstika*, 1979, No. 1, pp. 48-49.

¹⁷ "The Volokolamsk Patericon".—*Theological Studies*. Moscow, Moscow Patriarchate publication, 1973, No. 10, p. 178. "The Volokolamsk Patericon *Moskovskiy vysshe zhenskii kurs Seminarii po drevnerusskoi literature* (The Moscow Higher Women's Courses. Seminar on Old Russian literature). 1915, No. 5, p. 3. About the author of the Patericon see: R. P. Dmitrieva. "Dosifei Toporkov (Voshchechnikov)".—In the book: *TODRL*, Vol. 39, Leningrad, 1985, pp. 33-34.

¹⁸ Quoted from: A. A. Zimin. *Krupnaya feodalnaya votchina i sotsialno-politicheskaya borba v Rossii* (Major Feudal Patrimony and Socio-Political Struggle in Russia) (Late 15th-16th Century). Moscow, 1977, p. 277. It could have been assumed that a literary monument dedicated to St. Iosif of Volokolamsk had been written in his monastery, but as it actually is, it must have been replaced with "Funeral Oration for St. Iosif of Volokolamsk by his Disciple and Relative Monk Dosifei Toporkov" which was published last century by K. Newstruev (Readings at the Moscow Society of Friends of Spiritual Enlightenment, 1866, pp. 155-180).

¹⁹ B. M. Kloss. "On the Time of Compilation of the Russian Chronograph".—In: *TODRL*, Vol. 26. *Drevnerusskaya literatura i russkaya kultura XVIII-XX vv.* (Old Russian Literature and Russian Culture of the 18th-20th Centuries). Leningrad, 1971, p. 255.

²⁰ Archpriest T. Orlov. A. Trubachev. "St. Pateriutiy of Borovsk. For the Five Hundredth Anniversary of His Death".—*JMP*, 1977, No. 1, pp. 69-80. *Manual for the Clergy*. Menologion (March-August). Moscow, 1979, Vol. 3, pp. 253-256.

²¹ Archbishop Makariy Bulgakov. "On the Novgorodian *Chetii Minei* of Metropolitan Makariy".—In the book: *Letopisi russkoi literatury i drevnosti...* (Chronicles of Russian Literature and Antiquity...). Moscow. Publication of N. S. Tikhomirov, 1859, Vol. 1, pp. 68-71. V. O. Klyuchevsky. "The Great *Minei Chetii* Collected by Metropolitan Makariy of All Russia". In the book: V. O. Klyuchevsky. *Otzyvy i otvety. Tretii sbornik statei* (Opinions and Answers. Third Collection of Articles). Petrograd, 1918, pp. 1-18; N. Muravyev. "Metropolitan Makariy as the Compiler of the Great *Chetii Minei* (for the 400th anniversary of the Great *Chetii Minei*)".—*JMP*, 1953, No. 1, pp. 49-54; V. A. Kuchkin. On the Formation of the Great *Chetii Minei* of Metropolitan Makariy".—In the book: *Problemy rukopisnoi i p*

chatnoi knigi (Problems of the Russian Manuscript and Printed Book). Moscow, 1976, pp. 86-101. D. B. Miller. "The Velikie Minei Chetii and the Steppennaia Kniga of Metropolitan Makarii."—In the book; *Forschungen zur osteuropäischen Geschichte*. Berlin, Wiesbaden, 1979, Bd. 26, S. 262-382.

²² V. Vasiliev. "The Councils of 1547 and 1549."—*Khristianskoe chtenie*, 1889, Nos. 1-2, pp. 33-65; Nos. 3-4, pp. 266-292; Deacon P. Veretennikov. "The Moscow Councils of 1547 and 1549."—*JMP*, 1979, No. 12, pp. 69-77 (Russian ed.).

²³ Rossiiskoe zakonodatelstvo X-XX vekov. Russian Legislation of the Xth-XXth Centuries. Vol. 2. *Zakonodatelstvo perioda obrazovaniya i ukrepleniya Russkogo Tsentralizovannogo gosudarstva*. (Legislation of the Period of Formation and Consolidation of the Centralized Russian State). Moscow, 1985, pp. 241-400; V. Nikonov. "The 1551 Stoglav Council"—*JMP*, 1951, No. 9, pp. 45-51.

²⁴ N. Lebedev. *Makariy, Mitropolit Vserossiiskii* (Makariy, the Metropolitan of All Russia). Moscow, 1877; K. Zaustinsky. "Makariy, the Metropolitan of All Russia."—*JMPE*, 1881, No. 10, pp. 209-259; No. 11, pp. 1-38; N. Andreiev. "Metropolitan Makariy as a Figure in Religious Art."—*Seminarium Kandakovianum*. Prague, 1935, t. 7, p. 227-244; N. Volnyansky. *Metropolitan Makariy—Luminary of 16th Century Russian Culture*.—*JMP*, 1947, No. 6, p. 26-51; Father P. Veretennikov. "Primatial Activity of Makariy, the Metropolitan of All Russia (†1563)." *Messenger de l'Exarchat du Patriarche Russe en Europe Occidentale*, no. 105-108, 1980-1981, pp. 213-246; Makariy (Veretennikov). "Kommt. lasst uns aneten. Eine ikonographische Skizze um den Moskauer Metropoliten Makariy."—*Stimme der Orthodoxie*, 1984, H. 1, S. 34-37.

²⁵ S. Smirnov. *The Life of St. Daniil...*, p. 58.

²⁶ A. A. Zimin. *I. S. Peresvetov i yego sovremenniki. Ocherki po istorii russkoi obshchestvenno-politicheskoi mysli XVI veka* (I. S. Peresvetov and His Contemporaries. Essays on the History of the Russian Socio-Political Thought of the Mid-16th Century). Moscow, 1958, p. 80.

²⁷ *Ibid.*, pp. 80-81, note 72.

²⁸ G. Z. Kuntsevich. "The Genuine List of New Miracle Workers Addressed to Feodosiy, the Archbishop of Novgorod and Pskov."—*Voprosy Otdeleniya Russkogo yazyka i slovesnosti*. St. Petersburg, 1910, Vol. 15, Book 1, pp. 252-257; Father P. Veretennikov. "Primatial Activities of Makariy, the Metropolitan of All Russia (†1563)", pp. 244-245, note 104.

²⁹ G. Z. Kuntsevich. *Feodosiy, the Archbishop of Novgorod*, p. 5.

³⁰ According to the Obituary, St. Akakiy's parents were Father Vasilii and Yulia, who later took the veil (A. A. Zimin. *Major Feudal Patrimony...* p. 40), and the father of St. Iosif as professed in the Monastery of St. Pafnutiy in Borovsk.

³¹ I. Budovnits. *Slovar russkoi, ukrainskoi,*

belorusskoi pismennosti i literatury do XVIII veka (Dictionary of Russian, Ukrainian and Byelorussian Writing and Literature until the 18th century). Moscow, 1969, p. 12.

³² Archpriest K. Cheredeev. *Biografiya Tverskikh ierarkhov ot nachala sushchestvovaniya arkhieiereiskoi kafedry v g. Tveri i donyne* (Biography of Tver Hierarchs from the Foundation of the Archpastoral See in Tver to This Day). Tver, 1859, pp. 57-58; Archpriest G. Pervukhin. *O Tverskikh ierarkhah* (About the Hierarchs of Tver). Prepared for publication by A. A. Tyazhelov. Tver, 1901, pp. 61-66; *Tverskoi paterik. Kratkie svedeniya o tverskikh mestnochtimyykh svyatykh* (Tver Patericon. Brief Information about Locally Venerated Tver Saints). Kazan, 1907, pp. 78-81. It is interesting to note that the now functioning cathedral in Kalinin, the White Trinity Church, was erected under St. Akakiy and, as can be assumed, was consecrated by him (Father V. Nekrasov. *Tserkov Belaya Troitsa v Tveri* (The White Trinity Church in Tver). Tver, 1900, p. 1; Archpriest G. Shturuk. "The White Trinity Cathedral in Kalinin" (short extract from a monograph on the White Trinity Cathedral).—*JMP*, 1962, No. 10, p. 11).

³³ *Sochineniya prepodobnogo Maksima Greka*. (Works of St. Maksim the Greek). Kazan, 1860, Vol. 2, p. 359.

³⁴ Archbishop Dimitiriy. *Mesyatseslov svyatykh, vseyu Russkoyu Tserkovyu ili mestnochtimyykh, i ukazatel prazdnestv v chest ikon Bozhiyei Materi i svyatykh ugodnikov Bozhikh v Nashem Otechestve* (Menologion of Saints Venerated by All of the Russian Church or Locally and Index of Feasts in Honour of Icons of the Mother of God and Saints of God in Our Motherland). Kamenets-Podolsky, 1896, 5th edit., p. 130; *JMP*, 1979, No. 11, p. 22; Makariy Abt (Veretennikov). "Metropolit Makariy von ganz Russland und die Heiligen seiner Zeit."—*Stimme der Orthodoxie*, 1983, H. 7, S. 45-48.

³⁵ *Polnoe sobranie russkikh letopisei* (Complete Collection of Russian Chronicles) Vol. 4, Part 1. *Novgorodskaya chetvertaya letopis* (Novgorodian Fourth Chronicle), 3rd edit., Leningrad, 1929, pp. 552-564. Studies of this monument have already begun, although out of the context of similar works (S. A. Morozov). 1) "Narrative of the demise of Vasilii III and Russian Chronicles"—In the book: *Istoria i praktika istochnikovedeniya i arkheografii otechestvennoi istorii* (History and Practice of Source Studies and Archeography of National History). Moscow, 1978, pp. 61-77 (rotaprint); 2) "Experience of Literary Analysis of 'The Story of the Ailment and Demise of Vasilii III'."—In the Book: *Voprosy istochnikovedeniya i istoriografii istorii dosovetskogo perioda* (Problems of Source Study and Historiography of the pre-Soviet Period). Moscow, 1979, pp. 88-98 (rotaprint).

Hegumen MAKARIY,
MTA lecturer

On the Demise of the Saintly Bishop AKAKIY of Tver and on His Life in Brief



In the year 7075 (1567) in the fifth month of January on the fourteenth day, Bishop Akakiy of Tver and Kashin passed away, in the second hour of the night going from Tuesday on Wednesday, the fifteenth, the Feast of Sts. Paul of Thebes and John the Hut-Dweller. He had tended God's Church for 44 years, 9 months and 14 days. All told he lived, from his birth, 80 and 5 years less two months.

The life and demise of Bishop Akakiy of Tver (subsequently canonised—*Ed.*) were wondrous. During the time preceding his demise he never transferred church service to his cell, save on the Feast of St. Theodore the Tyro but unfailingly proceeded to the cathedral church, overcoming great bodily infirmity and enduring the severe winter cold.

He bore it all and appeared for service at the cathedral without fail. But when the time for his demise drew nigh, five days before Christmas, on Thursday night, after Vespers, the Vladyka came to his cell, said the usual initial prayers and had his sacristan, Makariy, called. He asked him how many candidates for ordination there were. The sacristan said two. The Vladyka then bade the sacristan return the dues to the candidates in full and let them go.

The sacristan said: "Holy Vladyka, God will help you to conduct the service at Christmas, and there are only two candidates for ordination—one for the priesthood, the other for the diaconate. God willing, you will ordain both and let them go." At this the Vladyka, apparently in anger, once again bade the sacristan let them go after giving them back their dues in full. And the sacristan did as bidden by the Vladyka.

Apart from that, the Vladyka ordered the sacristan to tell Father Avraamiy, who serves at the Church of the All-Merciful Saviour at the hierarchal podvorye, and also the hypodeacon, that they should come to his cell on hearing the church bell and conduct Matins and the ordinary monastic rule. Whereupon

the Vladyka let the sacristan retire to his cell.

He himself withdrew to the back cell and bade his confessor, Vassian, follow him. After prayer he bade Vassian sit down next to him and said with emotion: "Vassian, sleep in my front cell and look out: when I begin to depart read the Canon for the Parting of the Soul from the Body." The confessor having heard out the instructions of the holy Vladyka and received his blessing withdrew to his place, but returned late in the evening and slept in the Vladyka's front cell, and entered his cell frequently during the day and at night to give him spiritual encouragement.

In the three and a half weeks preceding his demise, from the twentieth day of December to the fourteenth of January, the Vladyka did not attend church either at Christmas, or Epiphany, or on any other day, because of bodily infirmity. Likewise from the twentieth of December he did not lie down for sleep but just sat up awake in bed praying incessantly.

The Vladyka offered up holy prayer for the Orthodox Tsar, Grand Duke Ioann, invoking many years of health and salvation for him, and for his Orthodox Tsarina, Grand Duchess Maria, for their God-given children, Tsarevich Ioann and Tsarevich Feodor, for their Christ-loving host and for all Orthodox Christendom.

On one occasion, when the confessor was with the Vladyka, the latter looked at him and said: "I am praying to God for you too." The confessor bowed to the ground, saying: "May God have mercy on me by your prayers, Holy Vladyka."

After every liturgy the archpriest brought holy prosphora for the Vladyka and the priests brought holy water in cups. While taking in food at dinner the Vladyka always performed the Office of the Panagia. Before his demise he received Holy Communion twice.

From his consecration bishop the Vladyka had never taken any food in the evening, after dinner, even on the day of Christ's Resurrection, but only drank water moderately when bodily infirm. Likewise during his sickness, having

dined with his startsy, the Vladyka had no more food that day, but only drank moderately.

From the time he had been professed by Hegumen St. Iosif, and received absolution, not a single bad word ever issued from his mouth to his very demise. The blessed Vladyka's other virtues were humility, and love, and charity for everyone, especially for beggars. How can I describe everything?

Shortly before his time, five days prior to his demise, late at night, after the priest and hypodeacons, upon performing the prayers according to rule, had left the back cell, the confessor stayed behind with the Vladyka and was sitting beside him. The Vladyka, as if in sleep, began repeating the words: "Akakiy is gone, Akakiy is gone." The confessor asked him: "Which Akakiy do you mean, my Lord?" The Vladyka, as though in anger, said: "Akakiy, the Vladyka of Tver, has died." To this the confessor said: "The Lord grant that you may live many years to come, my Lord. I, a beggar, wish that you, holy Vladyka, may bury me." The Vladyka replied nothing to these words but, facing the icon, was saying Jesus Prayer with emotion and tearful sighs.

On the next day in the evening, after prayer, the confessor again stayed with the Vladyka, and the Vladyka said to him: "On Thursday I shall have to conduct the service, God willing." He said no more, but only repeated Jesus Prayer over and over again, peering at the icon and sighing. The confessor was greatly amazed by his utterance, seeing him extremely weak. After the blessed Vladyka's decease the confessor grasped the meaning of his every word as he realized that the Vladyka had foreseen his demise long in advance.

Later on, a day before his decease, on a Monday evening, the Vladyka sent his cellarer, Starets Prokhor, to bid the confessor come to him after prayer. Prokhor came to the confessor and said: "The Vladyka is calling you." The confessor hurried to the Vladyka, bowed to the icon with prayers and received the blessing. The Vladyka bade the confessor sit down beside him on the bench by the door and again spoke about the canon for the Parting of the Soul from the Body lest the confessor fail him. But he said: "I remember your instru-

ctions, holy Vladyka. God willing, I shall not forget."

And the confessor asked: "My Lord, holy Vladyka, what have you on your heart and what ails you?" The Vladyka answered: "I know not, and I have felt no ailment in me since you sent me the Canon to Hegumen St. Iosif. I read it daily. Through the prayers of Hegumen St. Iosif I have felt no ailment in me ever since then."

The Vladyka asked: "How long is it since you sent me the canon?" The confessor replied: "Three years and a half." The Vladyka expressed gratitude to Starets Fotiy, the disciple of the great Starets Kassian the Barefooted, for having accomplished that great feat, the compilation of the canon and the whole Service to Hegumen St. Iosif. The Vladyka also rejoiced in Fotiy's having advised Metropolitan Makariy of All Russia of the completion of his work and obtained the Metropolitan's blessing for the conduct in his cell of the Service to St. Iosif before his canonization by the Council.

Then the Vladyka again began saying a troparion to Hegumen St. Iosif: "All believers here congregated, let us praise as the inspiration of the fasters and the beauty of the fathers, the giver of alms and the light of wisdom, the all-wise Iosif, the teacher of meekness and the scourge of heresies, the star of Russ praying that the Lord may have mercy upon our souls."

The confessor bowed to the Vladyka to the ground with tears of joy, speaking: "Holy Vladyka, I am comforted to hear such praise to St. Iosif from your holy mouth. And I wish to memorize what I have heard." The Vladyka said to the confessor: "You sent it to me yourself." And the confessor replied: "Holy Vladyka, forgive my having dared send it to you at your archpastoral bidding and with your blessing." To which the Vladyka said: "I am offering you my humble thanks for it."

And again the Vladyka resumed the kontakion to Hegumen St. Iosif: "Thou didst set at naught the vicissitudes of life, and worldly rebellion, and the play of passions, and appearedst as a hermit and the teacher of many. O Saint Iosif, gatherer of monks and zealot of prayer and purity, pray to Christ our God that our souls may be saved."

Then the Vladyka engaged in a long discourse on the Monastery of St. Iosif, saying with emotion: "The startsy at the St. Iosif Monastery are prophets, and are like the startsy at the Pechery Monastery in Kiev in bygone times, under the Orthodox Grand Dukes." The confessor said: "My Lord, holy Vladyka, may the mercy of the Most Pure Virgin, the prayers of Hegumen St. Iosif and the tsar's donations help all and everyone living at the St. Iosif Monastery."

The Vladyka again began praying and did so for a long time, for he knew many canons, among them that to St. Iosif, and many stichera. It was wondrous to hear the Vladyka speak to everyone in a sound voice rather than in a sick and feeble one. The confessor and the startsy stayed with the Vladyka all the time for spiritual support.

On Tuesday, the day when the holy Vladyka passed away, Archimandrite Efrem of the St. Feodor Monastery came to him during Matins. The Vladyka was very fond of Efrem on account of his virtuous living. Seeing the Vladyka so weak, the archimandrite, together with the confessor and the startsy, beseeched him to lie down in bed; the Vladyka had grown very weak because he had not lain down at all, but had sat up in prayer all the time without sleep, as I said before. The Vladyka heeded their request and bade them make up a bed for him on the bench by the door, opposite the icons, and put him up there.

Prayers to the All-Merciful Saviour for the Orthodox Christ-bearer Tsar Ioann and his Orthodox Tsarina Maria, and their God-given children, Tsarevich Ioann and Tsarevich Feodor, and for Tsar Ioann's Christ-loving host, and for all Orthodox Christians kept issuing from the mouth of the holy Vladyka to his last breath.

In the morning, before Liturgy, there came to the Vladyka's cell Archimandrite Vavila of the Otroch Monastery and Archimandrite Efrem of the St. Feodor Monastery, many hegumens from town and Archimandrite Savvatiy of the Zheltikovo Monastery of the Most Pure Mother of God, and received his blessing. The Vladyka, his mind unimpaired, blessed and granted forgiveness to all of them. There was not a single person whom the Vladyka did not bless

or forgive, for Vladyka Akakiy had always forgave and blessed everyone.

Archimandrite Efrem told the Vladyka that he should take Holy Communion on Wednesday. And the Vladyka said: "Good." He ate nothing at all on Tuesday, nor did he speak to anyone but only kept repeating, with difficulty until Vespers: "Rejoice". After Vespers too he kept saying: "Rejoice", but less audibly. Upon the Vladyka's demise the confessor realized that he had been reciting to himself canons of praise (akathistoi) to the Most Pure Mother of God, but was only able to say audibly: "Rejoice". An hour before evening Archimandrite Efrem of the St. Feodor Monastery came, yet the Vladyka only kept saying quietly "Rejoice". At one o'clock after midnight the Vladyka apparently began to fall asleep.

Archimandrite Efrem started reading the Canon for the Parting of the Soul from the Body, whereas the confessor took the censer and began burning fragrant incense and saying the Prayer for the Parting of the Soul from the Body. When they finished the canon the Vladyka appeared to be sleeping and he only hiccuped once lightly in the second hour of the night. Such was the demise of the holy Vladyka.

His countenance became more radiant than of anyone alive, and his eyes and mouth were like those of one sleeping. Archimandrite Efrem, the confessor and the startsy laid out his body on the bier and proceeded to perform the cellar rule. They bade a sexton to ring the church bell briefly so as to give notice of the holy Vladyka's demise.

On Wednesday morning, in the first hour after noon, Archimandrite Vavila of the Otroch Monastery left. Archimandrite Efrem of the St. Feodor Monastery stayed in the Vladyka's cell and spent the night there. As prescribed by the Holy Fathers, the hegumens from town and Archimandrite Savvatiy of the Zheltikovo Monastery of the Most Pure Mother of God proceeded to sponge the body of the deceased and then arrayed the holy Vladyka Akakiy in all the episcopal vestments. The sexton were bidden ring the church bell for carrying the holy Vladyka's body from his cell to the Cathedral Church of the Saviour, while the priests and deacons

from town were ordered to come with censers and incense.

After the archimandrites and hegumens had performed in the Vladyka's all everything that the Holy Fathers describe to be administered to a dead body, the hegumens, raising the bier aloft, bore the sacred remains of the holy Vladyka to the Cathedral Church of the Saviour to the singing of the paschagion, "O Holy God", the hymn for the parting of every human soul from the body.

Holding candles and censers, they sang not joyously, but with profuse tears, they sang and said as they wept: "The goodness that gave us more light than the rays of the sun has departed from us. The torch that burnt over our heads, enlightening our hearts and dispelling the darkness of ignorance at last, has been extinguished. Today we are beset by misfortune, for taken from us has been a great vessel full of God's gifts which contained sincere love, Abraham's hospitality, Jacob's mildness, Joseph's chastity, Job's patience, Moses' piety, David's meekness." And they cried weepingly: "If we forget thee, O holy Vladyka Akakiy, let our right hand forget her cunning. But it befits us to

stop weeping and take heart, for since a good pastor, the holy Vladyka Akakiy, has been taken from us, he is now watching us even more carefully and offering even more lucid prayers for us. Even though he has put aside the veil of the flesh, he is with us in spirit."

At Vladyka Akakiy's behest, his holy remains were buried with honours at the Monastery of the Most Pure Mother of God in Zheltikovo by Bishop Filofei of Ryazan, who had been sent for the purpose by the Orthodox and Christ-loving Tsar, Grand Duke Ioann Vassilyevich, the Sovereign of All Russia, with the blessing of His Beatitude Metropolitan Filipp of All Russia.

His body was interred on the thirteenth day of his demise, on Monday, in the month of January on the 27th, the Feast of the Translation of the Holy Relics of Our Father St. John Chrysostom.

I, the confessor Vassian, a lowly monk of the holy Vladyka Akakiy, have recorded this to remind me that God bestowed on me the grace of receiving the blessing of such a saint and of touching his holy remains with my hands.



The Sacrament of Penance The Order of Confession



Upon hearing the confession of the penitent, the priest reminds him of his obligations towards the people in whose society he leads his life.

What does God's commandment say upon this?

Honour thy father and thy mother: thy days may be long upon the land... (Exod. 20.12). In the Law of Moses there was another commandment which threatened with future wrath and ordered the immediate execution of one who sinned against it: *He that curseth father or mother, let him die the death* (Mt. 15.4). In the days of the Old Testament such sinners were stoned to death. Today there is no such punishment for it is assumed that we Christians in conscience will not allow ourselves to curse our parents or offend them. But are we respectful enough to our parents and seniors? Do we not sin against them?

Of course, at some time or another we have been disrespectful to and even impatient with our father, grandfather, mother, and relatives who were concerned with our upbringing and welfare. At times they have suffered from our irritability, rude words, and cruel reproaches; especially during their illnesses, when we had to pay them more attention and look after them. We have not always submitted to duty, there were moments of grumbling, displeasure, and fits of bad temper when we said hurtful things to our dear ones. Repent with tears before God those of you who are guilty of such transgressions and ask forgiveness of those whom you have offended with your neglect and rudeness. With earnest care for them soothe the worn out, offended and suffering people, so dear to our hearts. Do so that your offensive attitude might be forgotten and make the sick man want to thank God for your care of him; so that joy and blessing might strengthen his prayers for you to God.

Boys and girls, young men and women, how often you do not honour your parents and seniors. How often you retort with unseemly rudeness, irritation and even malice. Whereas *a man's glory comes from honouring his father, and it is a disgrace for children not to respect their mother* (Sirach 3.11)*. Many of you have become more educated than your parents. For their efforts to give you an education and help you on in life, they deserve great honour and glory. Often it only seems to you that they are backward and cannot understand what is simple for you. One comes to hear how you,

condescendingly and derisively, call them "ancients." Be ashamed, repent and reform. Did the Lord come down to Earth only for the educated; did He prepare the Eternal Mansion only for the eminent? Many of the eminent will not enter them, because they plumed themselves just like you do, on their intelligence and education, leaning upon their wisdom, they did not bother, with its help, to get to know God. He did not trouble to prepare themselves for the eternal and beatific life in the Kingdom of Heaven. How wonderfully Christ speaks to simple people such as have given you life: *I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things [the mysteries of grace] from the wise and prudent and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight* (Mt. 11. 25, 26). Otherwise it would have been absurd: Christ would have saved not everyone who turned to Him and received His grace, but only the highly educated and eminent people. It is a great sin to despise one's parents and relatives, to be ashamed of them, and to pretend before your friends that they have nothing to do with you, that they are strangers to you. Repent and reform!

Back in ancient times, the Lord showed how important it was to honour parents. If you honour them you will live long in joy and happiness. If you do not honour, you will suffer misfortune and pain. The Bible gives us an example of this in Ham, the son of Noah who outraged his sleeping father who lay naked. All his descendants, as a lesson to us, are cursed and condemned to a life of sorrow, enslavement and torture.

For a father's blessing strengthens the house of the children, but a mother's curse uproots their foundations (Sirach 3. 9).

Oh you young generation, you cannot even guess how much happier you would be in all respects if you observed the commandment and honoured your seniors. You would rejoice in your consciences and your love for your parents, grandparents, godparents and all your seniors would bring you great benefit and happiness (cf. Sirach 3. 12-16). And the blessing of God and your parents would be constant with you. Disrespect to your kin brings sorrow, disorder, anguish, dissatisfaction, bitterness, ill health and shortens life. Let us repent and safeguard the peace of our elders, show them attention and care, so that peace may be in their hearts and in ours.

From an early age it is important that we learn to ask the permission of our elders for everything and be obedient to them, in imitation of the Divine Infant Christ Who was obedient to His Mother and His supposed father, Joseph. Do not have evil secrets from

Continued. For the beginning see JMP, 1986, No. 7, pp. 74-76; No. 8, pp. 74-77, No. 9, pp. 75-76, No. 10, pp. 74-77.

* Quoted from *The New Oxford Annotated Bible*.

them, do not quarrel with them, do not permit ourselves to use abusive words or raise your voices at them.

Glory and honour to them who, through their efforts, were able to bring those on their deathbeds to the Sacraments of Penance, of Holy Unction and of the Holy Eucharist. Repent and reform those of you who let your kin depart to Life Eternal without the Holy Sacrament of the Body and Blood of Christ.

Furthermore, we have a great obligation to commemorate our deceased relatives. Some of them may have died forgetting to confess something, or not being communicated for a long time, or they might not have possessed sufficient *fruits worthy of repentance* (Lk. 3.8). Now their souls rejoice when the Church commemorates them; when particles are taken out for them from the proskaphorae and, towards the end of Liturgy, the priest immerses these particles into the Most Pure Blood of Christ with the words: "Wash away, O Lord, the sins of those who are here commemorated, by Thy precious Blood, through the prayers of Thy saints" (*Liturgicon*). Those who do not pray for their departed kin often dream of them asking for food, clothes or warmth. Most likely these dreams are not fortuitous, but by God's will, they are asking for themselves church commemoration which is so salutary for their souls. If any of you have forgotten to have your deceased relatives commemorated, repent and reform effectively.

The commandment of God *Honour thy father and thy mother...* is very broad. It tells us to venerate our elders as it says in the Scripture: *Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God* (Lev. 19.32). *Rebuke not an elder, but intreat him as a father... the elder women as mothers* (Tim. 5. 1, 2).

This commandment makes us obey those who by God's will were placed over us. The aspiration of the sin-loving soul for complete freedom is impious and unrealizable. Spiritual and civil laws are always over us; there is always someone senior, whom we are obliged to honour and obey. Do you desire not to fear obedience? Then, *do that which is good, and thou shalt receive praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the word in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil* (Rom. 13. 3, 4).

Therefore, we pray not out of fear but for conscience sake (Rom. 13.5), not because we are obliged to, but because we love: "...for our God-protected country, its authorities and armed forces, for a peaceful and tranquil life, to live in all piety and purity" (Ektene of Fervent Supplication). Through God's mercy, the authorities and armed forces with great sacrifices and effort have won for us "a peaceful and tranquil life". As for those who perished in the defence of the Motherland, we are called upon to preserve their eternal memory with love and gratitude and commemorate them.

We are obliged to respect those in authority and heed them according to the law. *Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's* (Mt. 22. 21), Christ teaches. And the Apostle affirms: *Render therefore to all their dues: tribute to whom tribute is due; custom*

to whom custom; fear to whom fear; honour to whom honour (Rom. 13. 7).

Repent of whatever wrong you have done: if you have disobeyed those in authority; if you have murmured against some civil circumstance hampering you; if you have violated any public rule. We are obliged to submit to public order in all things, in the least of them, obey conscientiously. This is our duty not only before the people, but before God as well.

Members of the Church must honour the pastors of Christ, especially their parish priest and confessor.

It says in the Scripture: *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account* (Heb. 13. 17). Pastors want to give you the Word of God. They love you and wish each man to be saved. And they do so *with joy, and not with grief* (Heb. 13. 17).

St. Peter says likewise: *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities... speak evil of the things that they understand not; and shall utterly perish in their own corruption* (2 Pet. 2. 9-10, 12).

If any of you have sinned likewise, if you have listened to evil spoken of hierarchs, presbyters or other members of the clergy, or yourself, spoken evil, criticized, judged or reproached, repent before God and see to it that you will never again do the same. Apostolic Canon 56 says: "If any of the clergy vexes a presbyter or a deacon, he must be excommunicated from the Church" (*The Book of Canons*). How terrible is this decision: just for vexing a presbyter to be excommunicated from the Mother Church!

If any member of the clergy commits a sin, remember that a presbyter in the spiritual sense is under the jurisdiction of the bishop alone and not of laymen. A bishop is under the jurisdiction of His Holiness the Patriarch and the Holy Synod alone. The patriarch is under the jurisdiction of the Council of Patriarchs and bishops.

We are the warriors of Christ our God (*Euchologion*). Prayers for the Catechumens and the Order of Baptism). We are chosen by God and called by Him "to crush down Satan under our feet", to triumph gloriously over him and all his evil with the power of Christ (*Ibid.* The Third Exorcism).

Having received spiritual power from Christ we, as warriors, are called upon from early years of conscious life to submit also to strict spiritual discipline which is necessary for struggling against sin and every kind of filth. We must honour and obey the elders placed over us by God. A child must obey his parents, tutors, god-parents and those older than he is in the family. A schoolchild must furthermore submit to school discipline. We need not obey only those who incline us to evil.

Archpriest ANATOLIY PRAVDOLYUBOV
(† 1981)

(to be continued)

"Consolation of All the Afflicted"

Bulgarian Chan

Arrangement by M. Popov-Platonov

Andante *pp* ра - до - сте

С. А. Всех скор - бя - щих, всех скор_бя_щих ра - до-сте.

Т. Б.

и о - би - ди - мых за - ступ - ни - це,

p пи - та - тель - ни - це,

и ал - чу - щих, ал_чу_щих пи_та_тель_ни_це,

стран - ных у - те - ше - ни - е,

f о - бу - ре - ва - е - мых *p* при - ста - ни - ще,

боль - ных по - се - ще - ни - е,

не - мощ - ных по - кров и за - ступ - ни - це,

жест ста - ро - сти,

Ма - ти Бо - га, Бо - га выш - ня - го
Ма - ти Бо - га выш - ня - го

Ты е - си, Пре - чи - ста - я:

Piu lento
pp по - тщи - ся, мо - лим - ся,
по - тщи - ся, мо - лим - ся,

Maestoso *rit.*
спа - сти - ся ра - бом Тво - им.

BOOKS AND PUBLICATIONS

Archimandrite TIMOTHEOS.
THE SAINTS OF GEORGIA,
Vol. 1. A Paracletos Monastery Publication, Oropos, Attica, 1986

The book *The Saints of Georgia*, Vol. 1, has been brought out by the Paracletos Monastery (the Orthodox Church of Hellas). *Georgia* is an ancient historical name of the country originally called Iberia given to it in honour of its Heavenly Patron, St. George the Victorious, the Great Martyr. Legend has it that he was a cousin of St. Nina, Equal to the Apostles, the Enlightener of Georgia (†335).

In a foreword to his book Archimandrite Timotheos Sakkas, the Hegumen of the Paracletos Monastery points out that the Greek reader is but poorly informed of the history of the Georgian people thanks to the selfless heroism of which Orthodoxy has been preserved in the Transcaucasia to this day. The Georgian Orthodox Church has practically enjoyed an autocephalous status since the 5th century. The author of the book points out that his purpose is to help promote the unity of the Church of Hellas and other Orthodox Churches of the Greek-speaking world with the Churches of Georgia and Russia. He writes: "We trust that the Orthodox nations become more profoundly and essentially acquainted with one another through the mediation of their saints. The *Lives* of the Georgian saints help the reader to become acquainted with the general historical progress of the Georgian nation" (p. 6). In conclusion the author expresses a hope that the first volume of the book will be followed by several others providing a more comprehensive description of the Georgian saints.

The book includes translations into modern Greek of the *Lives* of Georgian saints from the Russian *Synaxarion*, including the *Lives* of St. Nina, Equal to the Apostles (pp. 21-72), St. Shushanika the Great Martyr (†473) (pp. 73-94), St. Ioann of Mount Zedazeni, the founder of Georgian monasticism (6th century) (pp. 95-128) and Queen St. Ketevan the Great Martyr (†1624) (p. 129-155). Archimandrite Timotheos selected and interpreted these hagiographical materials using the book *Polnoe zhizneopisanie svyatykh Gruzinskiy Tserkvi* (*Complete Lives of the Saints of the Georgian Church*) compiled by Mikhail Sabine (Vol. 1, St. Petersburg, 1871) which was presented to him by His Holiness and Beatitude Iliya II, the Catholicos-Patriarch of All Georgia (in the foreword Archimandrite Timotheos acknowledges this gift with profound gratitude). He also used *Chetii-Minei* of St. Dimitriy, Metropolitan of Rostov, historico-hagiographical articles about Georgian saints contained in *Manual for the Clergy* (Vol. 2, Moscow, 1977) and other sources (8 in all) listed on p. 15.

The book boasts some fine illuminations and a large number of black-and-white and full-colour illustrations showing Georgian landscapes and churches, frescoes and icons. On page 156 there is a diagram-map of ancient Georgia and there is a list of illustrations on page 16.

V. NIKIT





The Church of St. Michael the Archangel in Irkutsk



◀ The Church of St. Michael the Archangel in the village of Mikhailovskoe, Domodedovo District, Moscow Diocese



▲ The Church of the Kazan Icon of the Mother of God in the village of Kazanskoe, Moscow Diocese



◀ The Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Klin, Moscow Diocese

**PUBLICATION
OF THE MOSCOW
PATRIARCHATE**